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The Horoscope

*A Quarterly Review of Astrology and
Occult Science.*

Edited by **ROLLO IRETON.**

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All communications to the Editor should be addressed R. IRETON, c/o W. Foulsham & Co.,
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NOTES OF THE QUARTER.

A Happy New Year.

I HOPE to have the present number of THE HOROSCOPE out by Christmas, and will begin it, therefore, by wishing all my readers a Merry Christmas and a Happy New Year. I am glad to see our old friend Zadkiel is more optimistic than usual in his forecasts, owing to the prospective entry of Jupiter into Aries in the course of next Spring, and I sincerely trust that his anticipations may be verified. After the drenching and lugubrious year that we have just been through we shall

doubtless all of us be inclined to welcome the re-entry of the Jovian planet into England's ruling sign with more than usual warmth and cordiality.

I do not lay claim myself to the mantle of Elijah, and readers must draw their own inferences as to the source from whence the following forecasts are derived. They should be taken rather as an anticipation of probabilities than as anything so bold as a prophecy.

Anticipations for 1904.

RUSSIA.—War or revolutionary movements; great personal danger to the Czar.

GERMANY.—This country will be fairly prosperous, but the health of its ruler will cause grave anxiety at times. Another operation will very shortly be necessary.

ENGLAND.—Trade will greatly improve during the summer months. There will be a good harvest, and the year will be, in the main, a fortunate one. There will be plenty of rain in the summer, but also plenty of sunshine. The King's health will be very indifferent at times, especially after the first two or three months. He will suffer from serious weakness, and there will be consultations of doctors in connection with his condition. There will be some trouble or illness in the Royal family in the spring. The Government will be in a difficulty in the summer, and there will be a General Election in the early autumn. The Election will result in a majority in favour of Tariff Reform, but the majority of the Conservative-Unionist Party over the other parties in the House will be very appreciably reduced, and may not exceed about 40.

There will be much illness prevalent during February and the first half of March. Early in February a very well-known public man will die unexpectedly in this country. A European sovereign will pass away in April (a man well advanced in years). In South Africa, in February, or soon after, an improvement will be brought about in connection with the labour question, the Government taking the initiative in the matter.

"What is Occultism?"

THE question, "What is Occultism?" is raised incidentally in two different articles in the current number of THE HOROSCOPE, and the two implied definitions are clearly discordant. A second question arises out of the first, viz., "Is Astrology an occult science?"

Personally I should be inclined to define Occultism as "that portion of the field of Scientific Research which to the Scientist of the present day is a sealed book," and in arguing in favour of the study of Occultism, I should consider myself to be putting in a plea for the wider Scientific horizon, as opposed to the narrow limits with which latter-day Science has (quite gratuitously) circumscribed itself. But it may, of course, be argued that in this definition I am stretching the meaning of Occultism beyond what it is meant to convey. That, in fact, all the word "Occultism" has reference to, properly speaking, is such pursuits as magic, spiritualism, clairvoyance, witchcraft, etc.—in short, all pursuits which are concerned with what is commonly called "the uncanny"—in which forces outside the material plane, in some shape or other, come into play.

Now, the first of these definitions will *include* Astrology, whereas the second will *exclude* it. The veriest materialist might be an astrologer. Knowledge of mathematics and the diagnostic capacity which goes so far to make a good doctor, are the two most essential qualifications for its study. Given these, with a sound judgment and ability for carefully weighing evidence, and the person in question only requires one thing more to make him an astrologer, viz., a painstaking study of the accessible evidence on the subject. I do not wish to press my own interpretation of the word "Occultism" on those to whom it is unacceptable. I merely put forward the two alternate explanations, as it appears to me that a good deal of misconception is liable to arise through the writer taking the word in one sense and the reader in the other.

Primary Directions.

I AM constrained once more to recur to the subject of primary directions in my Quarterly Notes. This recurrence is partly warranted by certain political developments, partly by the very interesting letters on the question of time-measuring sent to this journal by Mr. Erskine. The results he obtains in the case of the horoscope of our late Queen are certainly very remarkable, and seem to me to afford a *prima facie* case for investigation. The divergence, however, in point of time between the fall of the directions, as calculated by him, and their fall according to all other systems of time measuring, is fairly astounding—the difference

amounting, generally speaking, to many years. Undoubtedly important events occur where neither the primary nor the secondary directions, nor yet the transits, at the time in question afford any sufficient justification for forecasting them. I would instance the date of the accession of Queen Victoria. I affirm without hesitation that no astrologer working on the lines of our present-day students would ever have foretold the date of that event. It is, however, clearly indicated if we accept Mr. Erskine's time measure. The principal primary direction by the ordinary system was an opposition of Uranus to the Sun—hardly a propitious influence under which to begin so brilliant a reign. A sextile of Venus to the Moon coinciding is no real indication of so important and radical a change in the life.

The Czar's Horoscope.

NEVERTHELESS, constantly accumulating evidence confirms my belief that the system as taught in the "Text Book of Astrology" is justified in its main lines, though not in any sense as a universal system covering all the events of a lifetime. Kymry's forecast about the Czar is a piece of evidence in this connection. By primary direction, as usually interpreted, the Czar now and for some time to come is under very evil influence.

Mr. George Wilde wrote to the *Referee* some time back to deride this forecast. "There was nothing," he said, "to cause serious uneasiness." And doubtless, according to his calculations, he was right. To ignore primary directions in this case was to ignore the *causa causans*. But what are the facts? Russia, threatened with war by Japan, and compelled either to back down before her little rival or to fight when utterly unprepared; the whole country seething with discontent, riots and insurrections here, there, and everywhere; the Czarina seriously ill—very possibly poisoned; the Czar's own nerves—no wonder!—utterly shattered, himself the tool of an evil counsellor who is dragging him to his ruin. Surely this is enough of disasters, in all conscience! But worse, I fear, is to come. The signs of the times point to a terrible upheaval in the Russian Empire. If war be avoided revolution may not improbably be the order of the day in the near future—a revolution in which the Czar may lose his throne and even, perhaps, his life.

Efficacy of Directions and Transits.

A CASE has recently been brought to my notice where, for a considerable period, the primary directions and transits were very evil and the secondary directions propitious. In the result the effect of the secondary directions was practically nil, the primaries, assisted by an evil transit of Uranus, getting it all their own way.

In another instance a train of very powerful primary directions (oppositions to the Moon) coincided with a very serious illness. There were no transits of any consequence, and the secondary directions were for the most part favourable.

Such instances might be multiplied indefinitely, and I have generally found, in making a rapid judgment of a figure, that if I can mentally compute an opposition by primary direction to the Sun or Moon, I can fix offhand a big crisis in the life—and I often employ this method in reviewing a figure on the spur of the moment. These and all other deductions from primary directions would presumably be invalidated if Mr. Erskine is right.

My point, then, is this: that the evidence is too strong in favour of the efficacy of primary directions operating *approximately* on the generally recognized system for any new system of time measurement so utterly divergent as Mr. Erskine's to be able to upset it. And it is, I should think, very doubtful if one system of directing could operate at two totally different periods through two different time measures, which is the only possible alternative supposition.

I have yet to give Mr. Erskine's system that thorough investigation which the time at my disposal has not yet allowed. These remarks, therefore, must rather be taken as an interim statement of my own impressions. It is useless, however, to disguise the fact that events occur for which the evidence of adequate astrological influence is wanting, and we must consequently assume that there are influences in existence to which we have not yet got the clue.

Balzac's Horoscope.

A CORRESPONDENT writes in criticism of Balzac's horoscope, which appeared in No. 4 of this magazine, on the ground that the figure promises wealth and success, which the novelist did not attain, or at least only attained just before his untimely death. Certainly, the position of the Sun (lord of the Ascendant) in conjunction with Jupiter in the Midheaven is a very brilliant one, but it

must be borne in mind that the great novelist also had the malefic Uranus in the House of Finance as well as Mercury ruler of the second, in opposition to Neptune, almost exactly culminating. One might fairly argue that a postponement of no more than twenty minutes in the time of birth would have very materially improved his financial prospects.

I do not think the writer attaches sufficient weight to the opposition from angles, always a most potent factor in horoscopes. The promise of the Sun and Jupiter is also one of fame and reputation, even more than monetary success, which Balzac certainly attained.

My correspondent (whose letter, together with a great deal of other matter, I have been obliged to omit from the current number for want of space) suggests that I, as Editor, endorse the views expressed on the subject of this horoscope by a previous correspondent (Mr. W. K. Lewis). Of course, these views are entirely the writer's own, and I cannot, nor do I wish, to confine this magazine to articles or correspondence which merely reflect Editorial opinions. I have more than once inserted articles to the opinions expressed in which I personally take strong exception; and I regard correspondence pages as specially designed to encourage the expression of heterodox views.

From what I know about Balzac I should judge the horoscope to be a very characteristic one, and one which I think might fairly be selected as a specially good piece of evidence in favour of Astrological truth. Perhaps my correspondent, when he has studied Astrology more deeply, will come to share my view.

Dreams and Dreaming.

AN article appeared in last number of THE HOROSCOPE on the subject of dreams, and though I did not find room to comment on the matter in that issue, the subject is one that has been on my mind on and off for some considerable time, and one on which it may not be inappropriate to take the present opportunity of saying a few words. I think the general tendency is very much to underrate the importance of this subject as a field for psychical research. Dream investigation is, I admit, not so exciting or sensational an occupation as hunting for ghosts in haunted houses; but, to my mind, results of far more important scientific value would accrue from a careful investigation of dream phenomena than any likely to be derived from catching and analysing the common or garden ghost in his native lair.

Not that I am at all inclined to demur to the praiseworthy perseverance of the Society for Psychical Research in this direction. All trustworthy evidence on such subjects is of value. But the ghost is usually a creature with one idea—it does not take a lot of knowing to get to the bottom of him—and his philosophy of life is generally almost as thin as his corporeal substance.

Suggestion In Dreams.

In dreams there is an almost endless variety, and it is a subject that must interest in a certain sense all who dream. This is practically the whole human race. The real ghost seer is a *rara avis*. The dreamer of prophetic or telepathic dreams is no uncommon phenomenon.

In illustration of my point, I will draw from my own experience in the matter. Frequenters of the Thames will hardly be at a loss to identify the locality (though I give only initials) when I say that it was some six or seven years back (time flies so I will not be responsible for the exact date) that I happened to be staying the night at a well-known inn in a very pretty part of the River Thames, called the M—— of M——. Whether it was the heat of the day or the fact that I was overtired by rowing, I cannot say, but I slept neither deeply nor soundly, and was not a little disturbed by annoying dreams. In one of these I saw a small boy done up in irons from head to foot. So strange was the effect, that it gave me the impression in my dream that he must inevitably fall to pieces if the irons were taken off. I noticed, however, that his condition did not seem to weigh on his spirits, for he appeared bright and cheerful in spite of it. The dream gave me no further concern when I came down to breakfast the next morning; but on strolling to the front door, my meal over, I met the landlady, Mrs. M—, whom I had seen before (this not being my first or second visit to the place), who welcomed me, and began talking immediately of her two little boys, who were playing outside. I had seen her daughter before, but of the existence of the boys I was unaware, as they had been at school when I was there before, and I told her that I did not know she had any. "Oh, yes," she said, "those are both my boys, and I have had some trouble with the younger one, as he has got his neck twisted, and the doctor has insisted on putting him in irons. Not only so, but he has had to have the irons put the whole way down his body in order to make the cure effectual, and he cannot even take them off himself."

This, then, was the boy of my dream, of whose existence I was unaware when I dreamed of him. On another occasion when living in London, I dreamt that my partner in business was much annoyed at my coming late to the office in the morning, as my presence had been particularly required. The dream made a strong impression on me, and when I woke up I resolved to go to the City earlier than usual. After breakfast, however, I became very unwell. My dream passed out of my mind, and in consequence I did not arrive until nearly lunch time. The first thing my partner said to me was, "Did you not receive my wire?" "No," I said. "I never received one." Then he expressed himself as much annoyed because my signature had been required to some document of consequence, which it was now too late to sign. The telegram had been sent to the wrong number—5, instead of 8—and I never received it at all.

These dreams at least go to show that the mind has a wider range of vision during the night than in the ordinary working hours, and that the consciousness of the dreamer is not so hampered and limited by space and ordinary physical conditions then as it is by day.

Dreams True and False.

It is not unreasonably argued by the scoffers at dreams that so many dreams are dreamed in the course of the year that it would be a remarkable thing if some of them did not come true. Speaking for myself, however, the dreams that I remember vividly when I wake up are few and far between. I don't suppose I have more than a dozen at most in the course of a year that impress me in the least. There is, however, always a certain class of dreams to be reckoned with that are liable to be vivid without being in any sense symbolic or telepathic. I refer to the dream which is purely the result of indigestion, the dream whose origin may be traced, not to the astral plane, but to

The pie that is marbled and mottled,

The pie that digests with a sigh.

I do not fancy, however, that it is generally very difficult to determine the terrestrial character of such nocturnal visitations.

Symbolic Dreams.

It is to the class of dreams properly called symbolic dreams that the ordinary dream book makes its appeal. I cannot pretend to great faith in these dreamers' manuals, but failing a Daniel ready to hand or a capacity for divination on the part of the dreamer,

such books are frequently resorted to by the superstitions, in the event of some curious or uncommon dream. Alas for the Daniels of the present day! The lines of the poet are only too true:—

A lovely and a fearful thing is sleep,
And wondrous store of secrets hath in keep;
And those there were of old who well could guess
What meant his fearfulness and loveliness.
But wisdom lacketh sons like those that were,
And sleep hath never an interpreter.

A well-known poet and occultist—Mr. W. B. Yeats—once said to me that the two things he had found most fully borne out by the evidence he had met with in his researches into the phenomena of Occultism were Symbolism and Astrology. I am inclined to hold the view that much of Astrology itself is founded on Symbolism. What else, indeed, than Symbolism is the justification for the “day for a year” principle in directing, or “the degree for a year” theory in the Placidian system? Or, indeed, for the erection of figures for the entry of the sun into the four cardinal Signs, or for Horary Astrology of any kind?

A Consensus of Evidence.

IN connection with the operation recently performed upon Mr. Keir Hardie for appendicitis, the following paragraph culled from the pages of the *Manchester Guardian* is of some interest:—

“‘In 1893,’ says Mr. Keir Hardie, ‘I was having tea with an artist friend in the house of an acquaintance of his at Bradford. One of the company, a lady, was a palmist, and she warned me of a two years’ illness which would begin when I was forty-six. She was not quite sure how it would terminate. The day following the Barnsley election my wife and I had our palms read by a lady who wanted an imprint of my hand. She warned me that the life-line got very vague at about my forty-eighth year. Five years ago Mr. T. D. Benson had my horoscope cast by an astrologer friend of his, and again came that warning about an illness which would be serious in my forty-eighth year. I am now in that year, and under the circumstances deem it but fair to those who believe in palmistry and astrology to make these facts known.’ It is curious that Mr. Keir Hardie’s illness has now extended over two years.”

I cordially wish Mr. Hardie a complete recovery from his illness. It would be interesting to know the name of the astrologer who gave the warning, and what his prediction was based upon.

The Mathematical Method.

I AM publishing a very interesting contribution on "The Mathematical Method in Nativities" in this number by Mr. J. G. Dalton, of Boston, U.S.A., which I hope students will "read, mark, and inwardly digest," though I do not therefore advise them to say ditto to Mr. Dalton on all points in dispute. I would, however, particularly commend to them his advice when studying some problem in spherics in connection with Astrology, to study the system of lines on a projection of the sphere or on a globe. Most of the false Astrological theories are (he truly says) founded on false notions of the sphere and ignorance of its properties. I shall recur to the subjects Mr. Dalton deals with in a future issue.

The Fire at Sandringham.

THE following is sent me by the Editor of *Zadkiel's Almanac* :—

"The fire which broke out between 5 and 6 o'clock in the morning at Sandringham on December 10th, might have been fatal to the Queen but for Miss Knollys waking, realising the danger, and rousing her Majesty from sleep. This very narrow escape from imminent danger to life leads me to examine the nativity of Queen Alexandra given in *Star Lore* for December, 1897, calculated for 6h. 27m. 28s. a.m. of December 1st, 1844, at Copenhagen. I find the following primary directions measuring closely to this period :—

☽ ☿ ♂ Zodiac, direct, $58^{\circ} 46'$
 ☽ ♃ ♂ Mundo, conversely, $59^{\circ} 5'$

"The arc for the event and happy escape is $59^{\circ} 1\frac{1}{2}'$. The Moon, directed to conjunction with Mars, measures $58^{\circ} 46'$. If the semi-diameter of the Moon be added to this arc it will be brought up exactly to that for the event, so that the event took place just as the last contact (of the Moon's limb) was found by direction.

"It is stated that a great fire broke out at Sandringham in November, 1891, and the direction of M.C. ☐ ♂ conversely, $47^{\circ} 8'$, coincided therewith.

"These directions support the rectification of the Queen's nativity made by the undersigned in 1897. ZADKIEL."

It is to be noted that whereas in November, 1891, ☿ was on the King's M.C., it is now within two degrees of his Ascendant.

ASTROLOGY versus GEOMANCY.

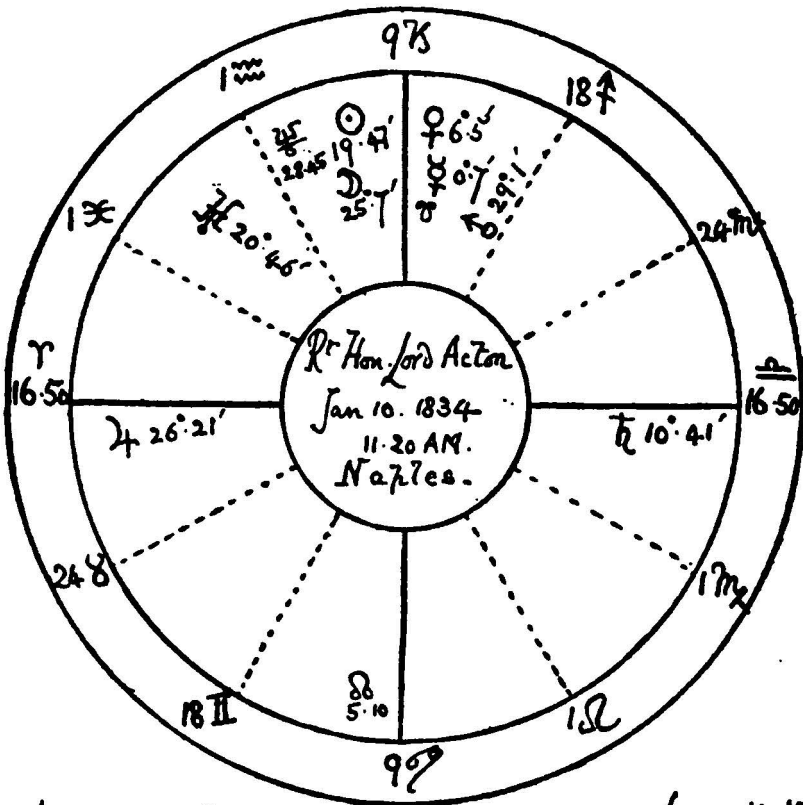
By A. G. TRENT.

A CURIOUS example of the loose and confused notions of even well-informed persons about Astrology occurs in Mr. Morley's "Life of Gladstone," when he says (vol. 1, p. 196) that the first Lord Lytton drew Mr. Gladstone's horoscope. A horoscope, as Mr. Morley well knows, is a figure of the heavens showing the planetary positions at the moment of birth. It is extremely unlikely that Lord Lytton knew the time of Mr. Gladstone's birth, and it is nearly certain that what he drew was not a horoscope but a geomantic figure. The Earl of Lytton, in his biography of his father (vol. 2, p. 328), gives a geomantic figure drawn by him for Disraeli, September 3rd, 1860. It was in 1860 that, according to Mr. Morley, Mr. Gladstone's figure was drawn, and we may be sure that it, too, was geomantic. It is somewhat mortifying to find that so accomplished a man as Mr. Morley does not know the difference between Astrology and Geomancy, and that by confounding them he helps to foster the popular error that Astrology is an "occult" science. His remark, founded on a correct diagnosis by Lord Lytton of a feature in Mr. Gladstone's character, that the stars know what they are about, is irrelevant, as the stars have nothing whatever to do with Geomancy. It is true that Lord Lytton, in his judgment on Disraeli, speaks of "the planetary influences of a propitious Jupiter," but this is merely because "Fortuna Major," the geomantic symbol in the tenth house of Disraeli's figure, corresponds to Jupiter, the "Greater Fortune" in Astrology.

Mr. Morley ought not to disparage planetary influence, for he himself is one of the most conspicuous living examples of it. The intimacy of his friendship with Mr. Gladstone, the wide divergence of their opinions on the most important subjects notwithstanding, has excited the wonder of most, but is no surprise to the astrologer. If, as generally stated, Mr. Morley was born on December 24th, 1838, he has the Sun and Venus conjoined in the early degrees of Capricorn upon Mr. Gladstone's ascendant, and within two or three degrees of Mr. Gladstone's Sun's place. If Mr. Morley were born late at night his Moon also would be nearly on the place of Mr. Gladstone's Jupiter, but upon this, in the absence of direct testimony, we lay no stress. The affinities above men-

tioned are sufficient to establish the existence of a natural sympathy between Mr. Morley and Mr. Gladstone too powerful to be affected by any discordance of sentiment or opinion ; but even they are surpassed in the case of a still more intimate friend. We have it from a good source that Lord Acton was born at Naples, January 10th, 1834, 11.20 a.m. He would, consequently, have

RA of M.C. 18 hrs 38 mins



Lat. 40.50 N

Long. 14.15 E.

the Mid-heaven in 8 Capricorn and the Ascendant in 16 Aries ; while Venus was in 6 Capricorn. The Mid-heaven and Venus were, therefore, almost exactly upon the place of Mr. Gladstone's Sun in 7 Capricorn, and the Ascendant was within one degree of Mr. Gladstone's Jupiter in 15 Aries. More sympathetic positions could not be, and the former would also have the effect of attaching Lord Acton to Mr. Morley, as appears to have been the case. One instance more. Sir Andrew Clark, Mr. Gladstone's con-

fidential physician, was born on October 28th, 1826, when Jupiter and the Moon were nearly in the first degree of Libra, the Moon's place in Mr. Gladstone's nativity. If Mr. Morley thinks that all this can be explained as mere coincidence, we can only say that he allots an ampler sphere to chance than we should deem reasonable, or should have expected from him.

It may not be uninteresting to append, with Bulwer's own interpretation, the geomantic figure drawn by him for Disraeli, and assuredly, however this may be explained, a wonderfully successful hit. It is, we trust, needless to protest that in so doing we have not the least intention of placing geomancy, a method of divination, on a par with the exact science of genethliacal astrology, which has suffered only too much from its association in the popular mind with what is merely fanciful or superstitious. Nor do we propose to reproduce the figure, which would not suit our pages, and may easily be consulted in the Earl of Lytton's book. We will, however, indicate the location of the geomantic symbols in the twelve houses of the figure:—

First House,	<i>Acquisitio.</i>	Seventh,	<i>Acquisitio.</i>
Second,	<i>Conjunctio.</i>	Eighth,	<i>Carcer.</i>
Third,	<i>Letitia.</i>	Ninth,	<i>Fortuna Major.</i>
Fourth,	<i>Puella.</i>	Tenth,	<i>Fortuna Major.</i>
Fifth,	<i>Fortuna Major.</i>	Eleventh,	<i>Via.</i>
Sixth,	<i>Puer.</i>	Twelfth,	<i>Fortuna Minor.</i>

The witnesses are Populus and Fortuna Major, and Fortuna Major is the Judge.

It will be apparent to those skilled in geomantic lore that the above is a wonderfully fortunate figure. There is but one symbol of misfortune in it—*Carcer*. *Fortuna Major*, the greater fortune, corresponding to Jupiter in astrology, presides over the entire scheme as Judge, and occupies three of the twelve houses, the house of pleasure, the house of literature, and the house of honour. The excellent figure, *Acquisitio*, ominous of gain, is in the house of life, and also in the house of marriage, wherein Disraeli is known to have been eminently fortunate. Had the question been one of life, the sentence would have been *long*; if of money, *excellent*; if of honour, *great*; if of business, *lucky*. Relating as it did to the fortune of the person quoted as a whole, Bulwer was fully justified in forming this flattering prognostication:—

“A singularly fortunate figure. A strongly marked influence towards the acquisition of coveted objects.

"He would gain largely by marriage in the pecuniary sense, which makes a crisis in his life. He would have a peaceful hearth, to his own taste, and leaving him free for ambitious objects.

"In business he has not only luck, but a felicity far beyond the most favourable prospects that would be reasonably anticipated from his past career, his present position, or his personal endowments.

"He will leave a higher name than I should say his intellect quite warrants, or than would now be conjectured. He will certainly have *very high* honours, whether official or in rank, high as compared with his birth or actual achievements.

"He has a temperament that finds pleasure in what belongs to social life. He has not the reserve common to literary men.

"He has considerable veneration, and will keep well with Church and State, not merely from policy, but from sentiment and instinct.

"His illnesses will be few and quick. But his last illness may be lingering. He is likely to live to old age—the close of his career much honoured.

"He will be, to the last, largely before the public. Much feared by his opponents, but greatly beloved, not only by those immediately about him, but by large numbers of persons to whom he is personally unknown. He will die, whether in or out of office, in an exceptionally high position, greatly lamented, and surrounded to the end by all the magnificent planetary influences of a propitious Jupiter.

"No figure I have drawn more surprises me than this. It is so completely opposed to what I should myself have augured, not only from the rest of his career, but from my knowledge of the man.

"He will bequeath a repute out of all proportion to the opinion now entertained of his intellect by those who think most highly of it.

"Greater honours far than he has yet acquired are in store for him. His enemies, though active, are not persevering. His official friends, though not ardent, will yet minister to his success."

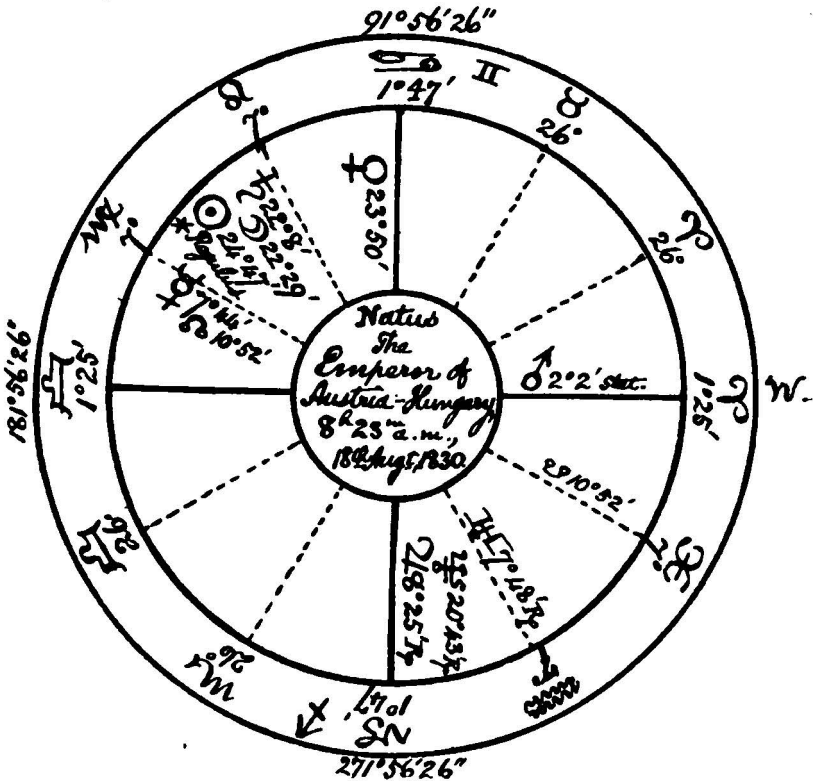
This is certainly the greatest recorded feat in Geomancy since the African magician discovered by its means that Aladdin, instead of being entombed in the bowels of the earth, had married the Princess of China. If Lord Lytton's figure of Mr. Gladstone, as yet unpublished, should be found half as accurate, geomancy will lift its head anew, even though, since a degenerate age abandoned stylus and sand for pen and paper, the very name is a solecism.

Nativity of the Emperor of Austria.

BY THE EDITOR OF "ZADKIEL'S ALMANAC."

ON the 18th of August, 1830, the Sun was eclipsed in $24^{\circ} 58'$ of the sign *Leo*.

Four hours before that eclipse took place, the Emperor Francis Joseph of Austria-Hungary was born. The official bulletin gave the time of birth as 8h. 23m. a.m., at Vienna. At that moment the right ascension of the Meridian was $91^{\circ} 56' 26''$, which gives *Cancer* $1^{\circ} 47'$ culminating, and *Libra* $1^{\circ} 25' 26''$ ascending at Vienna.



		Lat.	Declin.	Rt. Ascen.	Mer. dist.	Semi-Arc.
		° ' "	° ' "	° ' "	° ' "	° ' "
Sun	☉	—	13 16 19N	147 4 34	55 8 8	105 18
Moon	☾	1 36 S	12 30 N	144 19	52 23	104 22
Mercury	☿	1 13 N	9 49 N	159 54	67 58	101 10
Venus	♀	0 14 S	21 8 N	115 41	23 45	115 38
Mars	♂	5 36 S	4 22 S	4 5	92 9	94 54N
Jupiter	♃	0 13 S	23 24 S	279 11	7 15	118 58
Saturn	♄	1 7 N	15 12 N	144 53	52 57	107 42
Uranus	♅	0 40 S	18 59 S	310 25	38 29	112 39

The diagram shows the Sun in $24^{\circ} 47'$ of *Leo*, the Moon in $22^{\circ} 29'$, and Saturn in $22^{\circ} 8'$ of the same sign, so that the Moon is separating from conjunction with Saturn and applying to the Sun. Regiomontanus wrote, five centuries ago, that : " If the Moon separate from Saturn and apply to the Sun, it is very unfortunate and signifies many calamities."*

The position of Mars, *stationary* in *Aries* $2^{\circ} 2'$, and only just set, being (by reason of his great south latitude) $2^{\circ} 45'$ below the western horizon, measured by oblique descension, pre-signified very powerful rivals and enemies, and the tragic fate of the Emperor's consort.

The Sun near Regulus (*Cor Leonis*) is said to threaten a violent death, and, although the Sun is not hyleg in this nativity, the Emperor had a very narrow escape from a violent death at $22\frac{1}{2}$ years old when he was wounded with a poisoned dagger. His recovery was due to homœopathic treatment, resorted to when the Court surgeons considered it hopeless. The primary directions then operating were :—

Midheaven 45° Mercury, Zodiac, $22^{\circ} 38'$.

Moon Δ Mars, Zodiac, conversely $22^{\circ} 40'$.

Sun parallel Uranus, Zodiac, conversely, last contact, $22^{\circ} 57'$.

At the 22nd Lunar progress the Sun and Moon were in quartile with Saturn in $18^{\circ} 8'$, and Mars was close to his own radical place.

The Emperor succeeded to the throne on the 2nd of December, 1848, arc $18^{\circ} 17'$, under the direction.

Moon Δ Jupiter, Zodiac, $18^{\circ} 11'$.

Jupiter was then in transit over the place of the Moon at birth.

Although the nativity is not a fortunate one, and Austria was twice defeated in war—in 1851 and 1866—losing a great part of her territory, in the early years of the reign of Francis Joseph, the middle and latter parts of his reign have been more advantageous, as pre-signified by the presence of the benefic Venus in the 10th and the greater benefic Jupiter in the 4th House of the Royal Nativity. He ascended the throne at the early age of 18, in that stormy, revolutionary year 1848; and, despite the unparalleled series of misfortunes experienced in the loss of a large portion of Italy in 1859, and the loss of the lordship of the German States, which had been the heirloom of the house of Hapsburg for centuries, in 1866, the Emperor has enjoyed the affection and confidence of his

* Vide "The Text Book of Astrology," vol. i., p. 82.

subjects. Staunch in moral and physical courage, he has shown no revengeful spirit and has never attempted the reconquest of his lost territory, and has displayed such sagacity and so profound a love of peace that he commands the respect and confidence of the whole of Europe. His industry and energy are alike indomitable, and his good nature has not been soured by his misfortunes and sad bereavements.

The disastrous campaign of 1859 was planned by Louis Napoleon, and foreshadowed at his New Year's Day reception at the Tuileries, and begun in the spring of that year; the decisive battle of Solferino—which would have been a defeat for the French and Italians, but for the splendid gallantry of King Victor Emanuel—being fought on the 24th of June, under the influence of the Sun directed to the parallel of Mars in the Zodiac, operating from the summer of 1858 to the end of August, 1859—

☉ parallel ♊ zodiac, $28^{\circ} 14'$

M.C. Δ ♊ mundo, $28^{\circ} 53'$

☉ parallel ♊ z., last contact, $29^{\circ} 2'$

The arc for the close of that campaign is $28^{\circ} 50'$

The war was declared on the 27th April, 1859, when Mars was in conjunction with Uranus in *Gemini* 2° .

My honoured predecessor, Zadkiel I., foretold at pages 42, 43 of his *Almanac* for 1859, that "the destiny of Louis Napoleon is now to gain great additional military fame and power, for the month of April speaks of some serious acts of violence in France; and that child of Fortune has a host of happy influences to tell of his prosperity this year; whence I foresee that, if he go to war, as I judge that he will do, he carries everything before him, and may seat himself on the throne of some ancient monarchy which may be that of the House of Hapsburg."

The battle of Solferino was fought with the utmost gallantry by the Austrians, who had the disadvantage of facing the powerful rays of the Sun during the greater part of the day, and came so near to a defeat for their enemies, that Louis Napoleon made peace very quickly (on the 11th of July) without attempting to "free Italy from the Alps to the Adriatic," as he promised to do when he declared war against Austria. Zadkiel I. explained in his *Almanac* for 1860, p. 83, that he "did not allow enough for the opposition of Jupiter and Saturn in his (Louis Napoleon's) nativity at the time, which balked him of a seat on the throne of the House of Hapsburg."

At the 28th Lunar progress (November 22nd, 1832) of the

Emperor of Austria the Sun and Moon were in the 1st degree of *Sagittarius*, and ♂ ☿ ♀ on the 27th of April, 1859, took place in exact opposition to that point, *viz.*, *Gemini* 2°.

In May, 1866, the King of Prussia made war on the Emperor of Austria, and, with the aid of Victor Emanuel, overthrew the Austrian army in six weeks, the victory of Sadowa being won on the 3rd of July. Uranus was in transit over the midheaven of the Emperor's nativity in May. There had been a total eclipse of the Moon in *Libra* 10° 15' on the 31st March, 1866, in the ascendant of the nativity of Francis Joseph and the midheaven of that of Victor Emanuel; and on the 17th of May Mars reached 10° 15' of *Aries*, the opposition of the place of the eclipse, a transit which heralded the advance of the Prussian and Italian armies against Austria. The arc for the outbreak of the war is 35° 45', and the following primary directions in the Emperor's nativity measure closely thereto:—

M.C. parallel ♄ Zodiac, direct, 35° 39'.

☉ SS ☐ ♄ Mundo, direct, 35° 49'.

At the 35th Lunar progress Uranus was in opposition to the natal places of the Sun and Moon. Moreover, those violent, martial fixed stars, the *Asselli*, were close to the midheaven by primary direction:—

M.C. ♂ North Assellus, mundo, 36° 23'

M.C. ♂ South Assellus, mundo, 36° 49'

and in the 37th year of the Emperor the revolution broke out in Mexico, ending in the shooting of his brother, Maximilian, in June, 1867, arc = 36° 50'. At the 36th Lunar progress Mars was close to the Sun's place at birth.

Coming to domestic events, the Emperor's marriage took place in April, 1854, arc = 23° 41', under the culmination of Venus by primary direction:—

M.C. ♂ ♀ mundo, direct, 23° 45'.

M.C. ♂ ♀ Zodiac, direct, 23° 48'.

The tragic death of his only son and heir, the Crown Prince Rudolph, on the 30th of January, 1889—arc = 58° 27'—was a cruel bereavement. The following directions were then operating:—

☉ ☐ ♂ mundo, conversely, 58° 11'.

Ascendt. parallel ♄ Zodiac, conversely, 58° 21'.

Saturn was then within 5° of the place of the Moon in the 11th House of the nativity of the Emperor, the ringed planet being in that house at his birth, thus foreshadowing trouble and grief through one of his children.

On the 10th of September, 1898, the Empress of Austria was assassinated at Genoa in a cowardly manner by Lucchesi. The arc for this sudden bereavement measures $68^{\circ} 4'$. In the Emperor's nativity Mercury is seen in the 12th, the house of secret foes and assassins, and the arc of culmination of that planet, by direction, measures very nearly the same:—

M.C. δ \wp mundo, direct, $67^{\circ} 58'$.

Mercury was also rendered evil by being in quartile with Mars by direction, viz. :—

\wp \square δ Zodiac, conversely, $67^{\circ} 41'$
 \wp \square Ascendt. Zodiac conversely, $68^{\circ} 21'$
 \odot \square \wp Zodiac, direct $68^{\circ} 30'$

So that the evil Mercurial influence accelerated the operation of the direction of the Sun to the quartile of Venus in the Zodiac. The Moon directed to the sextile of Saturn in the Zodiac measured $68^{\circ} 16'$.

At the 68th Solar return there was a new moon close to the places of Saturn, Moon, and Sun at birth, the Moon applying to the quartile with Uranus in *Scorpio* $29^{\circ} 33'$.

The Emperor has experienced a good deal of annoyance lately through the squabbles among politicians and Hungarian discontent, and has some difficulty with Turkey anent the Macedonian Question.

The primary directions operating in the last six months of 1903 and those about to come into force in 1904 are :—

M.C. \square \wp Zodiac, conversely, $72^{\circ} 48' =$ June, 1903.

Ascendt. \square \odot Zodiac, direct, $73^{\circ} 8' =$ October, 1903.

\triangleright Rapt. Parallel δ $73^{\circ} 13' =$ November, 1903.

Asct. 8 \wp Zodiac, conversely, $73^{\circ} 30' =$ February, 1904.

Asct. 8 \wp Mundo, conversely, $74^{\circ} 10' =$ October, 1904.

The outlook for the beginning and autumn of 1904 is troublesome both for health and public affairs, as I have already indicated at pp. 11, 15, 61, and 66 of *Zadkiel's Almanac* for 1904.

The conjunction of Mars with Jupiter in \times $29^{\circ} 0'$ on the 25th of February, 1904, takes place close to the radical place of Mars, so that it is likely to add a religious feud to the already existing political squabbles among the mixed nationalities held together hitherto by the personal popularity of the aged and worthy Emperor. The same conjunction might also inflict some personal suffering, probably affecting the head—I trust not apoplexy.

This nativity affords striking evidence of the force of planetary as well as Solar influence.

PERSIAN MYTHOLOGY AND ASTROLOGY.

WITH SOME ACCOUNT OF ZOROASTRIANISM.

By HEINRICH DÄATH.

To the north-east of Chaldea and across the Tigris there lies a spacious region whose aspect and climate are very distinct. It is the country of the Devas and Peris, dragons and enchantresses, Iran, the cradle of the Aryan race, that branch of the Japhetic family from whom has descended the Indo-European peoples. The Aryans lack positive annals. Possibly they never had any. Ethnologic studies and comparative philology, or the science of linguistic comparison, have reconstructed in great part through an infinity of admirable labour, a national existence which at this day no one doubts. Scholarship has encountered in the study and in the field with the spoor of these long-departed peoples, continued in their track, wrested their vocabulary, writing, traditions, customs, and become familiar with that peculiar form of wedge-like character known as the cuneiform. The knowledge of the latter has opened up an immense vista. Ruins of ancient inscribed monuments found in Northern and Central Asia, indecipherable a few years ago, to-day, thanks to the erudite and patient investigations which have been carried on, are perfectly able to be read and understood.

But when the Aryans established themselves in the land of Iran they had proceeded* from another primitive tract, Ariana, for them a country of eternal memories. In all their peregrinations they never became oblivious of the prosperous region in which they had held familiar intercourse and made pacts with those celestial genii, the Yazatas; so, at least, says the "Vendidad," a sacred book of the Persians. It became necessary to abandon it when Ahrimanest† "the great serpent" engendered

* This migration, like so many others, lacks a definite chronological time. It is believed to have taken place in 1500 B.C.

† Principle of Evil in the Magian system.

winter, infirmities, and physical death in the place of the erstwhile delights, corrupting at the same time the will and understanding.

The commanding chief of the emigration was the legendary King Djemchid, the beloved son of God, who, guiding his people to the regions of the south, founded the Kingdom of Iran—the terrestrial Arya—in the likeness of the original, divided it into provinces, introduced the breeding of cattle, and favoured social life and the amenities. He separated the inhabitants into four classes, the priests and learned men, the soldiers, the agriculturists, and the artisans. He constructed the first sacred precinct or temple, consisting of four walls, and under his laws the golden age of Ormuzd* began to appear. The legends of the “Vendidad” relate that Ormuzd had confided to Djemschid the charge of propagating the law, of making the world happy and of being the guardian and custodian of the people. Djemschid carried out the trust reposed in him in such manner that during the whole of his reign the inhabitants of Iran suffered neither glacial winds, feverish complaints, old-age, passions, nor death. The Empire of Justice was established, the limits of the different provinces traced with the sword of Ormuzd, and the whole country liberated from the evil genii who had heretofore infested it.

The Greeks changed the name of this mythical ruler into Achæmenes, while the monarchs of Persia, successors to him, are designated by the patronymic of Achæmenides. Shahs and Sultans aspire to emulate his virtues and the pilgrim to Persepolis inclines his head before the gigantic throne called Takthi-Djemschid,† in which according to Oriental tradition, the favourite of the Genius seated himself.

From him the historians date the decay of the primitive Aryan religion. It was in the early ages a spiritual monotheism and the names given to God were epithets and appellatives expressing in diverse manner the attributes of an invisible Being, and of his relations with mankind and the world. As M. Pictet says:—“The Celestial, the Adorable, the Intelligent, the Guide, the Engenderer, are names which applied to Divinity, signify a Being necessarily distinct from all natural objects.” According to the early Aryans, all proceeds from this celestial Being (*Deva*)

* Principle of Light and Good in the Magian system.

†The name given by the modern Persians to the ruins of the suburban palace of Istakhar (Persepolis), famous for the forty precious columns called Tschehil-Minar.

who is the Living (*Asura* or *Ahura*) and the Spirit (*Manyu*.) On various occasions, too, the name of the Almighty is successively singular and plural, *Vieve Devas*, similarly to the Elohim of Genesis. But notwithstanding the purity of their creeds they soon became corrupted.

Djemschid was the first to pay adoration to the Supreme Being under the tangible image of fire. This was followed, or preceded, by the worship of its symbol, the sun, of the brilliant aurora and star-studded firmament. To all these they intoned hymns and addressed prayers. A misplaced faith in Providence is peculiar to the people inclined to superstition, and the Aryans were easily carried from symbolism to idolatry.

Among the various super-sentient beings acknowledged were the Ribhus or benefic spirits and the Bruhs or bad angels. The former were represented by the pure and useful animals; the latter by the impure and noxious: and both legions had for chiefs two spirits invested with chimerical forms compounded of various animals, mutilated examples of which have been encountered in the ruins of Persepolis. A species of unicorn stood at the head of the pure and benefic, with body of ox, horse and ass. *Martikorus** (assassin), the adversary of the unicorn, was composed of the man, lion, and serpent. Birds were representatives of the watchful and vigilant spirits, and were commanded by the eagle or kite.

We must omit tracing in detail the irruption of the Arab hordes under the cruel and prodigious Zolak or Saba, the terror at that time of Asia. The conquest had a character more warlike than religious, and contributed not a little to the transformation which in this sense the people experienced. The Arabs not only paid adoration to the stars, but employed them for purposes of divination to good effect. The seven principal chiefs of the celestial army (Saba), the seven primary intelligences, the seven Hujacel, or the planets, were regarded as genii to whose charge was entrusted the government of the universe. In each of these bodies resided a superior spirit which was united with the soul of our body. From protracted observations they derived facts relative to time, the risings and settings of stars, stellar images, and influences, and constructed talismans, whose virtue depended upon the sidereal influence which presided at their formation.

The names and forms of the sacred simulacra in Arabia and Persia, for each of the superior intelligences were something as

* Compare Mars, Marteo, the assassin planet.

follows: In the highest part was drawn the mansion of the First Cause, as homage to the Divinity which shaped them. Immediately below came those of Providence, Necessity, and the Soul, singularly and inexplicably composed, the key of which is unfortunately lost to us. Their form was circular. In the lowest part were the seven planets: Saturn represented by a hexagon, Jupiter by a triangle, Mars by a quadrilateral oblong, the Sun by a square, Venus by a triangle in a rectangle, Mercury by a triangle in an oblong, and Luna, the Moon, by an octagon. The circle is thus, remarkably enough, not employed. But going a step further we find that the representation of the planetary spirits not being adjudged sufficient, they had recourse to the metals, each one according to its special governing planet. just as we know and understand the celestial metallic sympathies at the present day. But this resulted in veritable idol worship and tangible figures of gold, silver, and other metals. These they invoked according to the character of the astral intercession; the golden one for the Sun's attributes—power, elevation, command, etc.; the iron one for martial endowments—strength in battle and the chase; and so similarly with the others.

The Arabian invaders soon spread the new cult among the Persians. Astrology now began to make headway, and magic became more and more accredited, for the false always takes precedence of the true. But from this time onward, a great wave of actual culture spread, such as has rarely broken on any shore. The interest in horoscopes, astrologers, and the oracles of the constellations was universal and entered into the daily life in a fashion we can hardly presume to imagine. And when several years later Persia grew strong enough to kill the tyrant and expel the stranger within its gates by the aid of Djemschid's grandson, the "heroic Afridum," who led his country from victory to victory under the sacred pennon formed of a smith's coarse felt apron, astrology and Sabaism had taken too firm hold to be easily forgotten or relinquished. What was once compulsion had now become choice.

The planet Azer, the fire of heaven, object of the Parsee's early homage, was regarded as head of the celestial cortège, while the stars in general were believed to be in direct sympathy with mundane matters, and to take part in all the events of the earth and to be responsible in no mean proportion for the acts of man. Fire was the terrene symbol of the incorruptible soul which animated all stars. Edifices were constructed to contain

the sacred fire and preserve it from profanation, where before a roofless precinct had served for their prayers and sacrifices.

We must speak summarily of the religion of Persia in these centuries. In them only do we appreciate the constant struggle, the perpetual antagonism between Iran and the barbarians of Turan. To the Persians the Sun was after all the Alpha and Omega, the Divine Saviour and Divinity of Death, who gave fertility to their fields and inundated with fire their deserts. The Magi were the custodians of the ancient Sabaism, and their influence, joined with the creeds they represented, swayed all Central Asia and dominated Georgia and Armenia, regions which, relatively, were tributary to the ideas and powers of Persia.

Zoratoclatro, Zerdust, Zoroaster * represented himself as inspired by Heaven, as an emanation of the Divinity. He intimated to King Eustasp (Darius) the reform of the old ideas and the observance of "the book of truth" which he had received from on high, the Zend-Avesta. Thence (*circa* 522 B.C.) dates the establishment in Persia of a religion whose principle characters we are able to trace. It has been stated by several historians that Zoroaster owed the first account of the theogonic and cosmogonic system to the Chaldean priests, a disciple of whom he had been. Others attribute the knowledge he possessed to the Hebrew people. Let us explain a few of its principal tenets.

The Eternal, the Supreme God, invisible, incomprehensible, without beginning or end, Lord of Time without Limit (*Zervan Akarena*), who engendered himself and is pre-eminent above all things, created two principles or beings, Ahura-Mazda (*Ormuzd*), the Wise, and Ayra-Manya (*Ahrimanes*), the Evil Intelligence. And these two divinities were the good and the bad, the god of light and the god of darkness. Ormuzd, the creator and revealer, however, was the author of the pure creation, the sky, light, fire, stars, metals, humanity, beasts and birds, trees and water. He sustained and preserved. He gave roots to trees and animating fire to living beings. He watched over the just, and attended man in his last hours. He was the "King of Light," "God of the Firmament," and the Principle of

* D'Herbelot writes : " Les Mages croyent que ce Zerdascht est le même qu' Abraham ; c'est pourquoi en parlant de Zoroastre, ils disent qu' Ibrahim ou Abraham fut surnommé Zerdascht depuis qu'il fut serti de la fournaise de Nembrod, et qu'alors il institua le culte de feu ; mais il est bien plus probable que le Législateur des Mages est le Zoroastre connu des Grecs, lequel, selon les meilleurs historiens, a vécu longtemps après Abraham le Patriarche."

Goodness and Truth. He was called "The Eternal Source of Sunshine and Light," "The Centre of All that Exists," "The First-born of the Eternal One," "The Creator," "The Sovereign Intelligence," "The All-seeing," "The Just Judge." He is described as sitting on the throne of the good and perfect in regions of pure light, crowned with rays and with a ring on his finger. The ring or circle was of course an emblem of infinity, and our modern symbol for the Sun, whose attributes it is seen Ormuzd possessed.

The Amahaspad were sons of Ormuzd, superior genii, and in number seven. These emanations, though serving and assisting the Father, were yet so vague and abstract that only a few of them represented a distinct personality. One of them was head, and six served this supreme Amahaspad. They have an affinity with the seven planets then known—Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn.

BAHMAN was king and regulator of the firmament and the light, god of peace, clemency, healthfulness, and goodness, and the highest expression of Ormuzd. He protected in a special degree the soul of Abulad, the Primordial bull, and introduced the souls of the just to the mansions of eternal happiness. The month of Bahman commenced in June. Bahman is apparently synonymous with our Venus. *Gul Endám* is a *corps-de-rose* epithet for that planet.* Other names are Zoharah, Sáad Saghir (fortuna minor). Euthymius Zygobanus in his "Saracenic Capatum" accuses the Mussulmans of worshipping the star of Venus under the name of Cobar. The muezzins call the people to prayer by the cry, "*Allah Akbar!*"—God is great. This may have been mistaken for *Cobar* to which it has an affinity in sound.

ARDIBECHT presided over fire, purity, health, and life in general. His month began in September. He is synonymous with Mars. The Persian name for the celestial body is Baharam or Beheram.

SHARIVER, whose name is equivalent to "king of metals," granted men riches and all kinds of fortune. His month commenced in January. He is synonymous with Jupiter. The real name of this planet among the Arabs is *Maschteri*, surnamed also in terms of the horoscope, *Sáad* or *Sáad Keber*, "the fortune of fortunes" — fortuna major, the greater benefic since he

*Also D'Herbelot writes : "Les Arabes appellent ainsi l'*Etoile de Venus*, comme qui diroit la *belle*, ou la *Fleurie*. Les Mussulmans ayant appris l'Astronomie des Grecs, qui ont attribué la divinité aux planetes, leur donnent des noms qui ont du rapport aux qualités que les Payens leur attribuent, quoiqu'ils soient au reste beaucoup éloignés de leurs sentiments."

prognosticates good, but not for the reason Ebu Bokim gives. It is recorded that he was interrogated one day as to why the planet Jupiter was benefic. "Why," replied he, "it is because the astrologers have made it such" (*Hassano almeragemom*). The Persians denominate it Ormozd whence comes the word Oromazdes. In the Ephemeris they use the appellation Borgis. Zanasch is still another epithet. Selem's Fakhri says upon the auspicious birth of a prince that "Ormozd and Zoharah *(Venus) had concentrated upon her ascendant the influences of prosperity and happiness, which would be showered out thence upon his subjects." Lathisi, another Persian poet, avows that even one who is born a king will be happy and fortunate with Ormozd upon the ascendant.

SAPANDOMAD. His special department was agriculture and agricultural labourers. He loved sanctity and submission. His month was July. His attributes were synonymous with those of the planet Saturn.

KERDAD governed the waters and the course of time, which, like water, is fugitive. October was his month. He is synonymous with the Moon.

ARMAITI appears to be representative of the earth and holds under his guardianship all vegetation. His month commenced in August. He is apparently synonymous with Mercury.

These Amahasponds are occasionally expressed by men, animals, fire, metals, trees, water, and earth. The sacred hymns apply the most brilliant epithets to them. For instance, they are kings of light, immortal eyes of heaven, sons of Ormuzd, inexhaustible springs of truth and beauty. As before remarked, it is difficult to apportion them their separate niches in the planetary choir on account of the vagueness of many of their attributes, which at times appear to be inconsistent and inextricably confused.

In an inferior and lower position Ormuzd placed the Izeds, of which the Amahasponds were princes and captains. Like them, but in a less exalted and less vast sphere, they superintend the great principles and phenomena of the world, presiding likewise over the elements, and the days and months of the year. Their individual attributes are not distinctly defined in the hymns; but, benefic and friendly to man, they accompanied and guided him.

* These planets were called Saadani, "the two fortunes," by the Arab astronomers, while Saturn and Mars were termed "the two infortunes," Mashani.

They are twenty-eight* in number and composed partly of males, partly of females. At the head, as first of the Izeds, in the same manner as Ormuzd is the highest Amahasband, stands Mitra, minister elect of Ormuzd, and considered to be the genius of the Sun and fire. In incessant oration in the presence of his Creator, he proclaims himself sovereign of all nature. He possesses a thousand ears and ten thousand eyes, is the mediator between heaven and earth, and covers the latter with fruit and flowers.

Mitra is the champion of good against the strivings of evil ; under his custody were all creatures, as well as roads and towns. Through him the earth enjoyed sun and light, good monarchs occupied the throne, leal satraps governed the provinces, and strong captains commanded the army. He was benefic, compassionate, prevoyant, vigilant and active, communicating health and vigour. Ormuzd installed him as a sentinel in the celestial sphere (*Esrotman*), elevating him even above the four sacred birds, whence he watched over the entire universe. By Mitra were instituted the moral bonds and ties, and by him also were the relations between men themselves measured and determined. One of the months of the year is sacred to him, similarly the sixteenth day of each month.

Mitra seems to have been, in the Zoroastrian religion, a personification of the luminous ether and the genius of intellectual light, that is, truth. As the spirit of light he illuminated the world, preceded the sun, and put to flight the genii of darkness, fecundated the earth and waters, combated the evil spirits, and generally exhibited himself as the principle of absolute order, justice, and beneficence. The fable represents him sticking his poniard into the primitive bull, from whose blood sprang the useful animals and plants. He completed, with Zervan and Ormuzd, a triad representing thought, word, and action ; and also the three modes of time : time without limit or eternity, limited time—perhaps worked out by the duration of the universe—and periodic time, determined by the solar motion. The three persons of this trinity are not to be supposed as forming a single god. Their duration is limited to the existence of the world, which is expressed by a symbolic circle of twelve millenaries. When the duality Mithrea and Ormuzd shall have resolved itself into unity and the created world finished its work, the two active expressions will be absorbed in the bosom of Zervan or the eternal from where they issued. In Persian monuments the

* Probably they presided over the twenty-eight Mansions of the Poor.

divine triad has for emblem a circle (*Zervan*, Infinity) in whose centre is a human bust (*Ormuzd*) with the wings of a dove (*Mithra*). Ormuzd, King of the Firmament, created the world with his word (*verbum*, *logos*), and Mithra, says the *Zend-Avesta*, king of the *Primum Mobile*, of the living and dead, pronounces unceasingly the word, charged as he has been by Ormuzd with the reproduction of beings.

After the Izeds come the Fernors, who are the archetypes emanating from the word of Ormuzd. Their number is immense. They are pure, swift, light, imponderable, immaterial, and every human entity has one which accompanies him through life, and is closely united to and identified with his existence.

The "Avesta" refers in the following terms to the Creation :

"In forty-five days, I, Ormuzd, with the Amahasbands, by excellent work, formed the sky. I celebrated the Gahanbar * and called it by name Gah-Mediozerem."

"In sixty-five days, I, Ormuzd, with excellent work, formed the water, I celebrated Gah-Madioschem."

"In seventy-five days, I, Ormuzd, with excellent work, formed the earth Gah-Peteschem."

"In thirty days, I, Ormuzd formed the trees Gah-Eiathrem."

"In eighty days, I, Ormuzd formed the animals Gah-Mediareh."

"In seventy-five days, I, Ormuzd formed Man † Gah-Hamesphtmeden."

A period of rest ensued, Lamon, the evil being (*Ahrimanes*) came upon the earth in the form of a serpent and seduced the first pair from their allegiance to God.

The priests of this religion were denominated Magi, and were divided into Habeds or disciples, Mobeds or masters, and Desturs-Mobeds or perfect masters. They were all under the direction of an archmagus or high priest. Duality is a feature in Zoroastrianism—Good and Evil, God and the Devil, Light and Darkness, the Present and the Future Life, Human Wisdom and

* Every Gahanbar is a time or epoch.

† First man called Adama, first woman Evah. An intimate relationship between the *Zend* and *Genesis* myth may be observed. Delitch, who maintains to the utmost the historical truth of the Scriptural story, yet says "Whence comes the surprising agreement of the Etruscan and Persian legends with this section? How comes it that the Babylonian cosmogony in Berosus, and the Phœnician in Sanchoniathon, in spite of their fantastical oddity, came in contact with it in remarkable details?"

Divine Wisdom. The *agel*, or fatal term of life, was simply dependent upon astrologic practice, nothing could save when the anaretic arc formed. As a Persian author says, "When the fatal term of life has arrived, neither prophet, nor apostle, nor prayer can avert it, and when the whole heaven and earth have been surveyed no remedy will be found." Arab, Persian, and Turkish books are full of moral reflections upon the theme of predestination.

The books which formed the complete Avesta, received with the sacred fire from heaven were, according to tradition, twenty-one in number, forming eight hundred and fifteen chapters. The disastrous Macedonian invasion and the Arabian conquest and Mussulman domination occasioned the destruction of the greater part, leaving the Persians in possession of only three volumes, *Vendidad*, *Gazra*, and *Vispered*, and fragments from others, forming in all three hundred and forty-eight chapters relating to theology and morality. These books of the Avesta were reconstructed from memory. Various passages are in octosyllabic verse, making strophes of three, four, and six lines. Among the numerous disciples of Zoroaster was a notable stranger of commanding stature and grave countenance. His quick understanding and perception enabled him to assimilate all the high and dogmatic concepts and abstract ideas of universal harmony. This man was a Greek called Pythagoras, destined himself to become of world-wide fame, and of whom we shall have something to recount at a future date.

But the time of the ancient Persian splendour passed. The kingdom of Iran was unable to withstand successive onslaughts. Decadence and ruin followed in the wake of a new Arab invasion, obliging the Shah, despite heroic measures to flee the capital, carrying with him the sacred fire. The few remaining votaries of Zoroaster at the present day—the Parsees—are scattered far and wide, but chiefly in India. They are quiet, energetic, religious people, who would put a raucous Methodist missionary to shame.

CRYSTAL-GAZING : CLAIRVOYANCE.

BY R. DIMSDALE STOCKER.

Author of "Clues to Character," "The Human Face," "The Language of Handwriting," &c., &c.

IN spite of the numberless well-authenticated instances of *bona-fide* crystal-vision, the average individual is probably convinced in his own mind that delusion, if not conscious fraud, is at the bottom of clairvoyance.

But, whilst the pursuit of clairvoyant-investigation is fraught with considerable difficulty—so much so that examples of bare-faced imposture are by no means as rare as they should be—the study of the constitution of man from a phreno-physiognomic point of view, proves most conclusively that certain faculties *are* possessed by the human race such as would qualify mankind to exhibit a genuine interest in, if not talent for, "the occult."

Undoubtedly certain areas of the brain are concerned with "spirituality," "sublimity," and the imageing sense—which are closely related to the gift of clairvoyance.

I. As there undeniably are brain organs whose express functions are to work along physical channels, and which enable us to be put into communication with the external (physical) world, so there would seem to be other organs of the mind which are exclusively concerned with the apprehension of the intellectual and spiritual, or internal (rational and psychic) world. These latter appear to function independently through the ether.

II. The ether, when looked at from the physical standpoint, appears to resemble a succession of vibrations—"undulations," as they are called. Regarded, however, from a more exalted state, these "waves" are more complex in their character than we can conceive of, from the material point of view ; just in the

same way as, whilst, from a certain distance, a cornfield, say, produces an impression of a series of waves, on closer inspection certain complex phenomena are disclosed, which indeed afford a world of their own.

The etheric waves, then, may be likened to the mind-world, as therein are recorded and transmitted the clairvoyant, clairaudient, and clairsensient phenomena.

III. Now, "*Coming events cast their shadows before.*" All occurrences, of whatever kind, pre-exist on the etheric plane ere they actualize or ultimate themselves in the material. They take place on these subtler levels before they come, or filter through, to us as (so-called) facts.

Those, therefore, who are capable of sensing these higher aspects of existing circumstances, and who are able to bring such impressions through into the brain-consciousness, are what are called clairvoyants or seers. This constructive visualization of the mind appears to explain how it is pictures are "seen" in the grounds of tea leaves, in the cinders, or under similar circumstances. *The pictures do not exist in the coals or in the tea leaves at all, but in the imagination (?) of the seer, who, concentrating his attention on such objects, reads in the focalizing centre whatever images his subjective consciousness conceives and presents to him.*

This power of "seeing" is purely sub-conscious; just as much as (probably) all our subtler perceptions are so. The pattern, for instance, on a piece of fabric which one calls "pretty" appears to a second person as "hideous," to a third as "neutral," and so on. Each sees it from a different point of view. In other words *the pattern* does not consist so much in a particular arrangement of design or colour as in the sense of the mind of the observer, which practically constructs a pattern for itself.

It is the same with the seer. The special type of mind which he happens to possess is the determining factor in the nature of the visions which he will experience. It is a question, not so much of the medium through which he sees, as of the state of mind through which percipience is achieved. The pictures are not—at any rate primarily—in the crystal, although they may (in certain cases) be projected therein (from the gazer's consciousness). They exist in the etheric matter, which is moulded and fashioned and worked up according to the mind which functions through it, and are evolved only as the environment offers opportunities for their objectivisation.

IV. All will depend, therefore, upon *the mind of the seer*. The nature, as well as the quality of the visions, will be conditioned according to the type of organization of which he may be in possession.

To one the "prophecies" come symbolically; the poetic side of the mind being in the ascendancy. To another they may appear as actual representations of what will ultimately happen. To yet another they may be apprehended as "impressions"—of a vague and possibly transient description. To a fourth they may come as "day-dreams"—tinged with a certain sense of mystic unreality, and so on. Temperamental peculiarities will render such phenomena of practically unlimited diversity.

V. This is why "clairvoyance" will often appear uncertain and misleading. The seer need not necessarily be able to interpret his visions aright. The significance of what he sees may be plain only to another.

VI. Few are "seers." Because the training for seership is somewhat arduous and the protracted concentration would become irksome to most people.

VII. Suggestions for development:—

(a) Retire at intervals (of say half-an-hour's duration) into "the Silence," *i.e.*, shut yourself in your room or in some apartment where you can remain undisturbed, as far as possible, by the din of traffic, the hum of voices, and the distraction of personal converse.

(b) Sit on some comfortable chair or lie flat on your back on the floor.

(c) Relax every muscle, nerve, and tendon.

(d) Breathe deeply, and having inspired, suddenly collapse the chest (holding the breath), so as to force the air into the lowest part of the lungs.

(e) Practice this, at half-minute intervals, three times at each sitting, prior to commencing the development of seership.

Now take your crystal in your hands, and holding it so as to exclude (as far as possible) all external reflections from clouding its surface, gaze intently into it for ten minutes or a quarter of an hour—not longer at first, at a sitting.

Will and Expect to see something; but be particularly careful to keep your mind "a blank" (as far as you can), so as to prevent your objective consciousness from interfering in any way with your subjective impressions.

Keep from blinking as far as possible, as a steady gaze is one

of the chief requisites to the faculty you are seeking to cultivate. If the lids feel inclined to droop, *lift them* slightly. That will prevent them from watering and will bring instant relief.

"Crystal-gazing" will be developed in due course, if these directions be followed. At first the seer will find his gift of a very intermittent description—coming at rare intervals and remaining for varying periods. Yet after a time he will be enabled to sustain the activity of his psychic sense very much longer than heretofore, so that, after a little while, he will be able "to see" almost whenever he wishes.

Perseverance, it may be added, is the only means by which to accomplish anything in this—as in any other—direction.

THE MATHEMATICAL METHOD IN NATIVITIES.—I.

BY J. G. DALTON, BOSTON, U.S.A.

IT would take a volume to give anything like a full account of this complex and difficult matter, and I purpose here only to set forth concisely some radical ideas and facts *cogitata et visa* during long study and experiment in it. Firstly, the question whether the latitude to be used in astrologic calculations should be the geographical one or the geocentric, is in order, and is certainly an important one, for it affects not only the making of figures of nativity, but also all primary directions from them afterward. It is well known that the spheroidal shape of the earth changes the latitude of a place, and thus causes a considerable difference in the longitude of some of the houses, especially the ascendant, when parts of the ecliptic having large declination are rising. As the present writer seems to be almost alone in advocating the use of the geocentric latitude in directions he wishes to give the reasons for it, and to modify some statements hitherto appearing in the prefatory text of his Tables of Houses for 22° to 56° . I acknowledge that the geographical, or actual latitude on the spheroid, gives the true plane of the horizon for any given moment, but the rotation of the earth being around its axis, not around the given place, its motion is at once to be referred to its centre, and the *geo-centric* latitude is the true factor in subsequent operations. This is really the main point, and those who in disputing my view consulted official experts did not put the whole case before them, but only the question of the true horizon at the place and time given. As I understand it, astronomers use the geocentric latitude in calculating an eclipse because during its progress the earth rotates, and they must do it to get the precise value of "the nonagesimal" and of the moon's parallax. Of late years the reduction for that purpose is given in the Nautical Almanac; and I find that the correction table in my book gives the same results as are there, in latest issues, for the latitudes of observatories. I confess to having been doubtful on some points when writing my

treatise, and fell into errors which are recently corrected ; but my main contention there is not altered, though the text is now amended in several places for divers reasons. I have no doubt that one of the chief causes of the general failure to fit the primary directions in nativities to a series of events is the use of the geographical latitude, which, unless the equinoctial points are near the horizon, and especially for high latitudes, will often greatly alter the semi-arcs, causing many and large errors in the resulting arcs of direction. The above contains my well-grounded theory of the matter, and in applying it I have had what I regard as proofs positive of its validity. One nativity in particular, a very favourable case and worked with the utmost care, came out with precise results by the geocentric latitude, which previously had shown only roughly approximate ones by the actual latitude. The plan is not to use the latter any further than to get the ecliptic point on the ascendant, etc., fully conceding that to be correct for the purpose. This need not make any discord in operations ; the actual ascendant will have its proper longitude, declination, and so on, but for converse movement its upper semi-arc should derive from its declination and the geocentric latitude. This is only for an off-hand statement, not going into particulars. Viewing the infinite celestial sphere, I have the transcendental notion on this matter, though I do not urge it upon others, that only the earth's centre is to be used *at all* for latitude, which is positively supported by the results obtained from that special figure mentioned above, in which I have entire confidence, and have many reasons for it, in detail too lengthy to be given here.

Next in order for the mathematical method, and likewise very essential, is the question of equating the arcs in a scientific way to get the dates of events belonging to them, a way that one can render a reason for, not jumping to conclusions by any short and easy device such as the usual inane way of measuring by a degree for a year. No reason is given, or can be given, for using such a scale ; little is said of it, only excuses or quoting the practice of some one. The real measure for times of events must surely be a natural one and evident in the heavens. The Sun's movement at a right angle to the meridian by the earth's rotation is such a one, and it is the naturally ordained measure of daily time for mankind. The Sun having another movement, forward in right ascension, which is at the same angle to the meridian, this one strongly suggests itself as the true measure for arcs of direction, which are always arcs of right ascension ; and the analogy of a

day for a year is amply warranted by reason and by Scriptural usage. There must be a true and ideally fit measure, and *this seems the only possible one*. It is, of course, the method of Placidus, and none of certain others that have been devised has any such sound argument in its favour, in fact, nothing more than the mere name of the deviser to support it. The Placidian measure was conceived more than 300 years ago, but has never been thoroughly tested; it depends upon the ever-varying motion of the Sun, and to be entirely natural should be for the *apparent* days, mean days being fictitious ones. There is no need of ciphering from the Sun's place at birth and thereafter; the differences of its right ascension at apparent noon, Greenwich, from day to day is exact enough, especially if the birth be near noon. These may be got (changing time into arc) in any government ephemeris; from them a table of solar arcs can be readily made for a lifetime, which will serve to find easily the date when any arc of direction is due to take effect. For this it is necessary to have some Nautical Almanacs, but that to many is not accessible. I have made a general table of the daily right ascensions of the Sun, which for about a century before or after the present time gives results seldom more than 1' in error. The table would occupy about seven pages of this magazine, but was so reduced in size by giving the differences only, instead of the arcs, that it is here presented on half a page. It has had but small publicity, and will practically serve in place of the Sun's R.A. at app. noon in the Nautical Almanacs of the past, and probably for many years in the future.

The round diagrams which we use for figures so imperfectly represent the heavens as to be a fertile source of confusion and error, and they cannot be readily improved. The very basis of exact treatment in natal astrology lies in having clear ideas of the celestial circles and their relations to each other, but it is impossible to show the sphere by a simple figure on a plane surface. The circle bounding the diagram is really the prime vertical, being square to the meridian, but it does not cut the horizon at the longitude of the ascendant unless that is just γ or ω ,—though it always seems to; and it is not divided uniformly by the circles of the minor houses as so deceptively appears to the eye. Practically it is only a border or finish to the diagram. It is not one of those circles on which any arcs are calculated, and giving it the fancy name of circle of observation is without meaning, and suggests no use. There is a *point* of view; it is in the plane of both the horizon and the meridian, at an indefinite

distance. In the diagram, the meridian, the horizon, and prime vertical are plainly shown; but the equator, a principal circle of the calculus, does not appear at all, and of another, the ecliptic, we have only points where it intersects the cusps of houses, and its obliquity to the equator is not seen; so that any one who has not thoroughly studied the system of lines on a projection of the sphere, or on a globe, must ever be in a muddle about it. Often bothered by some problem in spherics, I find using a globe to be by far the best means of solving them. It should be a blank one with some principal lines permanently upon it, and a surface fit for drawing any others. It is variously useful and highly instructive. Any factors of operation can be had by inspection, proximate solutions be obtained, and all made clear previous to exact computation; many doubtful questions may be settled by actual sight of their elements, and gross fallacies be at once confuted. The latter are very common. Fantastic and heterodox notions of the sphere, and ignorance of its properties, by some reckless and volatile novice or the veteran in big-blundering often get into print, till it seems like chaos come again in the firmament, while it is only in the whirling heads of these persons. Some have lately even disputed the authentic old rule for getting cusps of houses by thirds of their semi-arcs and uniform parts of the equator, and they wildly figurate and cipher to divide *thus* the prime vertical instead of the equator!—probably misled by the appearance in the diagram. Putting it on the globe, we have absolute and palpable proof in detail that the usual method is right, and excludes any other. *O frustra labores, et prurit*
disputandi.

I hope to continue in another issue with a discussion of fixed stars in nativities, conspicuous tokens almost entirely ignored.

NOTE.—I will send three amended new text-pages of the Tables of Houses to any owner of an old copy. Cut off and forward the "Postscript."

The following table gives the approximate differences of the Sun's Right Ascension at Greenwich apparent noon for each 5 days in any year (according as it may be a leap-year or otherwise) within about a century before the present time. It is, in fact, made from the Sun's movement in the years 1875-1878 as given in the Nautical Almanac; and by numerous experiments with other years it is proved to be practically accurate as a general table, having seldom an error of much more than 1' for intervals as great as 50 days. Thus solar arcs for equating directions to that extent can be made from it with sufficient exactness. For

CELESTIAL APPARITIONS.

HOW NATURE KEEPS UP HER REPUTATION.

BY MARCUS MOORE.

DID you ever see the ghost of a star? Most probably you have, but without knowing it. When you look out on the sky on a clear night you observe a vast number of scintillating points of light which you call stars. The probability is that a large number of these are only the "apparitions" of stars which once had an actual existence, but which have long since ceased to be except in appearance only. On the other hand there are some stars, which may reasonably be supposed to exist, that have not as yet put in an appearance among the constellations. Recent researches into the phenomena of light, taken in connection with the parallax of the stars, dispose the scientific mind to regard the visible universe of worlds as an illusive apparition. As a matter of fact, we do not know from one moment to another what stars are actually in existence and what stars are not. If a star were near the earth, and you were to look at it from different points in the earth's orbit, it would appear to be in different points of the heavens at each season of the year. The star would appear to describe a small circle in the heavens during the course of the year. The further away the star is the smaller the circle it appears to describe, and the diameter of this circle is called the parallax of the star, and is used to determine its distance from the earth. The nearest of the stars is yet so immensely far away that its parallax is only three-quarters of a second of space. Its name is *α Centauri*, and it is computed to be two hundred and seventy-five thousand times further from the earth than the Sun is.

Now it is known that light travels at the rate of about one hundred and sixty-four thousand miles in a second, and at this rate the light from the nearest star will not reach us in less time

than four and a quarter years. In other words, if the star nearest to our Sun were to be suddenly snuffed out it would be over four years before we should be made aware of the fact. As we proceed outward to the more distant regions of space we come into relations with stars so remote from our system that their light does not reach us in less than a century of time. We have no intelligence as to their present condition, and only know that they *were* in existence about the time that Pitt was Prime Minister of England and Napoleon was the Emperor of France. In fact, we may continue our flight into the depths of space until we reach stars so immensely distant that the light which now reaches us from them must have set out on its passage earthwards long before the advent of human life on this planet. Such stars have no sensible parallax, and their distance may be estimated from the fact that a person standing on the planet Neptune, on the confines of the solar system, and another standing on the Sun would both see the star immediately over their heads.

What we actually see, when we are looking at one of these stars, is the earth-end of a ray of light which carries the image of the star to our vision. The star itself may have been disrupted and scattered in space, or may have long since cooled down and ceased to shine, and yet for ages to come its last expiring ray will continue to carry the impression of that star to the astronomer's telescope, and it will continue to hold a place among the constellations. But one day, in the far distant future, the star will suddenly disappear, as if blotted out from the celestial scroll, and then we shall know that for ages past we have been looking at the apparition of a star!

The heavens may be full of stars whose light has never yet reached us, and the astronomy of to-day may in process of time undergo vast changes due to the appearance and disappearance of stars. Already we have lost trace of certain stars which have been mentioned in ancient records, and of the sudden appearance of new ones there are also many records.

Some stars are double, the two bodies appearing to revolve around one another as if they were twin born from the womb of Nature. Others have a variable light, at times shining brightly and then growing faint, returning to their original brightness after a definite period. One of these is called Algol—"the skull"—which ranges from a star of the second to the fourth magnitude in the space of three days. Some astronomers think this is due to the existence of opaque bodies or planets which revolve around

the star as the earth revolves around the sun, cutting off the light of the star to some extent whenever it crosses our line of vision. Others believe that it is due to the fact that the stars themselves have a rotation on their axis similar to our Sun, and that certain portions of the bodies have less luminosity than others. It is well known, for instance, that our own Sun is surrounded by a luminous envelope, and that this envelope is subject at certain periods to large rents, which appear to us as black spots on the solar disc. At such times the light of the Sun must be diminished, while it is probable that its heat is proportionately increased. Other stars may be subject to much larger "spots," and those of a more permanent nature; so that whenever they are presented towards us by the rotation of the star the luminosity would appear to be decreased for the time being. But as this would suppose a very rapid rotation of the star, it has been abandoned in favour of the theory of an interposing satellite. There are a very large number of variable stars of this kind, and the obvious suggestion is that they are all Suns with systems of planets revolving round them similar to our own.

The passage of light affords many interesting speculations to the thoughtful mind, especially when taken in connection with the very distant stars. Thus, if the earth were luminous and could carry its images to a vision in the star nearest to our system, it would now be recording the events of 1899, when good Queen Victoria was laying the foundations of the Albert Museum and the Peace Conference was assembled at the Hague, before the British suzerainty in South Africa had been questioned. In a more distant star the eye would be viewing the battle of Waterloo and the downfall of Napoleon; in another still further off the eye would be watching the defeat of the Spanish Armada; in yet another the Magna Charta is being signed by King John; still further off the eye beholds King Alfred subduing and driving out the Danes; more distant still the eye would be now witnessing the great tragedy of Golgotha; and so we may proceed, until we reach a star where, at this moment, the great Deluge would be devastating the earth. Imagine all these eyes to be conveying impressions to one central intelligence, and the illusory notion of time as marked by the passage of events will be at once appreciated. It is only by setting definite limits on our senses that Nature keeps up her rôle.

OCCULTISM IN FRANCE.

BY G. F. DE CHAMPVILLE.

[TRANS. R.I.]

SOME weeks ago we cut from a provincial newspaper the following paragraph:—

“M. X., who quite recently lost his wife, went to pay a visit to her grave for the purpose of laying some flowers upon it. On arriving at the spot he was terrified to see lying on the earth a heart—apparently that of an animal—pierced with nails and numerous pins. Being very much upset M. X. went straight to the sexton and informed him of his sinister discovery. The authorities have had the heart placed in a box under seals, with a view to holding an inquest. The question has been raised whether here we are in the presence of some unhinged creature who has desires to effect a magic spell according to the formula of Albertus Minor, or of a modern vampire. The incident has created the greatest sensation.”

So all the newspapers seize upon the fact in question, either to declare that there are no such things as spells and enchantment and that only wrong-headed people can believe in them, or else to maintain with the greatest energy that the practice which is a revival of Hermetic art and magic is in no sense contrary to what we know of the laws of psychology.

As a matter of fact, it is the last of these two statements which is the true one. Enchantment does exist, and this practice which good Catholics have from time immemorial attributed to demoniacal influence, has nothing really surprising in it.

In all our writings we have insisted that there is no such thing as the Supernatural: that in short what constitutes occultism and mystery is the lack of exact science among the human race of the present day. We have pointed out that there are natural laws whose action is understood by a very few, and that the knowledge raises its possessors to a high position in the hierarchy of terrestrial powers. In our days Astrology is becoming a mathematical science. The editor of this magazine is bringing forward constant evidence of the fact. We have submitted his last work relative to a horoscope of a person

with whom we are in the closest relationship to our learned colleagues. They were greatly impressed by the scientific value of the figure erected.

What holds good for Astrology holds good also for the Hermetic art, and especially is this true as regards one of its principal branches in the matter of the application and employment of the magnetic fluid.

The existence and reality of enchantment was recognised for many centuries. Bishop Turpin, as early as the days of Charlemagne, was a believer in it. In the 13th century Pope Innocent III. was horrified at the dealings of his flock with infernal spirits.

Otho de Castellan, the successor of Jacques Cœur, as King's Treasurer, was arrested at Lyons, with Guillaume Gouffier on the charge of having cast a spell on the King in order to guide his counsels. They were banished the kingdom.

In 1459 a priest of St. Germain l'Auxerrois was arrested. The judges who held the inquiry discovered the vast brotherhood of demoniacs and enchanterers then existing, and as they found among their members the greatest names in France they hushed the matter up. Arnaud of Villeneuve in 1245, Albertus Magnus in 1250, St. Thomas Aquinas in 1260, Roger Bacon in 1275, M. Ficinus in 1460, Paracelsus in 1500, Petrus Pomponacius in 1517, Cornelius Agrippa in 1595, Van Helmont and Maxwell at a later date, all without exception maintained their belief in the power of the soul over the will, not only of the willer over his own body, but also over the bodies of others.

We could easily fill a large volume with evidence on this head, without exhausting it. For us and every French occultist enchantment exists, it is indeed practised. In order to succeed in it you must know how to free yourself from your body and concentrate yourself at the same time. It is indispensable to bring to bear all the strength of your will, and few people know how to do this.

Let us turn from this most interesting subject and note in passing that the discovery of the curative virtue of X rays in cancer holds out hopes of good results from the point of view of modern Therapeutics.

This discovery is confirmatory of another one by reason of the affinity of the vital fluids: it tends to bear out the contention of our ancestors that the magnetic or vital fluid emanating from one person was capable of curing the maladies of another.

Among the books which have appeared recently there are a

certain number which deserve special notice. First of all there is "Les Phénomènes Psychiques" of Dr. J. Maxwell, with a preface by Professor Charles Richet. This eminent member of the Academy of Medicine says in his preface, "Woe to those savants who think that the book of Nature is closed." And he is amply justified in saying so. For the facts brought to light by Dr. Maxwell, extraordinary as they appear, are now attested, not only by the author, but also by eminent men in all the branches of human knowledge.

Dr. J. Maxwell enters into detail with regard to the facts bearing on the truth of telepathy, of the exteriorising (extériorisation) of the sensibility, of telesthesia (sensation at a distance), &c., and his explanations, in entire agreement with those which we gave from 1886 to 1891 to our pupils at the Magnetic Institute and to those who attended our lectures at the Société Magnétique de France, prove most amply that the hallucinations which sceptics pretend to be able to detect in connection with these circumstances are not borne out by the evidence.

They are true and indisputable visions, and Monsieur H. Durville and ourselves have so often in the course of our studies demonstrated the truth of such phenomena that the properties of radium, of black light, of Röntgen rays, of coloured light and of Hertzian waves have seemed to us quite in accord with natural laws. The book of Dr. Maxwell is (as the writer explains) the recital of an eye-witness. It will prove a new source of characteristic facts of capital interest in the researches of experimental psychism. Another book on the same subject, but written in a more sentimental vein, is that of Madame Alexandre Moreau, published under the title of "Lumière et Verité," with a preface by our friend Laurent de Faget. This work is full of evidence of the reality of Spiritism. Its contentions are supported by convincing evidence, and it bears on every page the impress of the intense sincerity of the writer. The author cites a number of instances of those apparitions of which so many of us have had personal evidence, but which the scientific and sceptical spirit of our time inclines us so frequently to regard with doubt and suspicion. Once when occupied in studying the phenomena of sleep and dreaming in association with our old friend M. A. H. Simonin (whom we have ventured to call the High Priest of Psychology), we had an opportunity of investigating problems of the loftiest psychical range. In reading the book of Monsieur M. Sage, "Le Sommeil Naturel et l' Hypnose," the first part

of which excellent work takes its inspiration from Mr. F. W. H. Myers and his "Human Personality after Death," we were drawn into taking up again these very fascinating questions.

In some of his pages M. Sage feels himself compelled to criticise the methods of Dr. Charcot and his associates. At the same time he renders full justice to the learned Dr. Richet, who is careful to keep an open mind and gives every encouragement to investigation, experience, analysis, and scientific research to shed more light on the points at issue.

"*Le Sommeil Naturel et l' Hypnose*" is the work of a careful investigator possessing full knowledge of his subject, and bears evidence of the profound convictions of the writer. His remarks on the transmission of thought, a subject on which we gave our conclusions in 1888—conclusions which no subsequent evidence has in the least degree weakened—are most apposite and prove once more the power of the magnetic fluid.

When M. Sage speaks of hypnosis he does not realize the difference between magnetic sleep and hypnotic sleep. We should like to draw his attention to this point, as he will find differences between them which will render their apparent resemblance very slight. The long list of facts affirmed by third parties constitutes a valuable collection of evidence which must have weight with all unprejudiced readers.

M. Sage recalls our own experiences in magnetic culture in conjunction with L. A. Gravier by his remarks relative to the experiments of M. Charles Lafontaine and the magnetic cures effected on animals by Dr. Roux. Finally, towards the close of his very instructive and voluminous work, the author gives some valuable advice for educating and strengthening the will power which in all psychic phenomena plays so important a part. We have before us another work dealing with Spiritism and specially with table manifestations. It is a resumé of the researches on the less understood faculties of man by M. T. Falcomer, professor of National Law in Italy, who made a report on the subject for the Congress of 1900.

M. Léon Denis, who has acquired in France and indeed in Europe generally a pre-eminent position in the science of Spiritism, has just brought out a work of genuine philosophic breadth and a high moral standard. His book, entitled "*L'Invisible, Spiritisme et Mediumnité*," a treatise on experimental Spiritism, deals with evidence and natural laws, spontaneous phenomena, spirit-writing, phantoms of the living and spirits of the dead, materialisations, methods of experiment-

ing, formation and management of circles, the question of the identity of spirits, and the history of mediumism in the past. It is the finest monument raised to Spiritism for many years past. The valuable researches of English societies in the various branches of this complex subject have been utilised and have afforded useful guidance and assistance in many instances. M. Léon Denis espouses the cause of magnetism rather than hypnotism, and like ourselves, in order the better to convince the multitude, adopts a strictly scientific attitude in dealing with his evidence. Spiritism and mediumism, he would have us believe, are just as amenable to scientific investigation and as subject to natural laws as astrology itself. These laws are, as yet, ill understood, but nevertheless are fully capable of proof.

Two other works which touch on occultism are the two volumes of M. Victor Henry, "*La Magie dans l'Inde Antique*," published by Dujarric, and "*l'Histoire Mythique de Sathan*," published by Daragon.

In the former volume, in the course of his study, the author frequently describes ancient rites and the beliefs attaching to them. Astrological rites have their place among them. The Indians at a very early date studied the conjunctions of the Moon with the various planets and stars, and the positions of the heavenly bodies were especially regarded in connection with illness and disease.

The "*Mythical History of Satan*" is an enquiry into the various forms assumed by the idea of a devil and its incorporation into the dogma of religious systems. The author (Mr. Charles Lancelin) gives evidence of great erudition in the work in question, and deals in detail with the phenomena of devil-worship in various lands.

In conclusion let us lay stress once more on our principal contention. There is no such thing as the Supernatural. There are only unknown laws of nature—unfathomed mysteries. But just as no one can be a genuine astrologer without study, so in the Hermetic art, the simplest manifestations, whether of occult science or of esoteric magnetism, will escape the understanding of the uninitiated.

Where the ordinary passer-by will be unable to detect anything but foolish hallucinations, the adept will discover a new confirmation of the power of the will and of the triumph of spirit over matter.

DEBATABLE GROUND.

THE POLES OF THE HOUSES.

— — — — —
By SEPHARIAL.

THE question as to what constitutes the Pole of a House having been raised in the pages of this journal by a correspondent, it will not be unprofitable to make a statement of the whole matter. I shall then proceed to show that the subject is not altogether removed from the limits of our debatable ground.

The term "pole" is very misleading, and to the lay mind suggests the extremity of an axis, as, it might be, the North Pole or South Pole, which are the extremities of the Earth's axis. The term is, in fact, an abbreviation for "Polar Elevation," and may be defined as the distance to which the Pole of the Earth is elevated above the horizon in order to determine the oblique ascension and descension of the Ecliptic.

For purposes of convenience let us take the horoscope of George Sand, 1st July, 1804, 10.25 p.m. Lat: $48^{\circ} 50' N$.

TO FIND THE POLES OF THE HOUSES.

1. *The Pole of the Ascendant is the Zenith.* The zenith being elevated $48^{\circ} 50'$ above the Equator on the South, the Pole of the Earth will be elevated $41^{\circ} 10'$ above the horizon on the North. The R.A. of the Mid-heaven being brought to the meridian on the South, the degree of the Ecliptic which cuts the horizon on the East will be the *Ascendant*.

2. For the Poles of the 11th and 12th Houses: (a) Find the ascensional difference of the Ecliptic Boundary (*i.e.*, the Tropic of Cancer or Capricorn).

Formula : Tan. Obliquity of Ecliptic into tan. of the local latitude = sine of ascensional difference of Cancer 0° .

$$\begin{array}{rcl} \text{Obliq. of Eclip. } 23^{\circ} 28' & \log. \tan. & 9.63761 \\ \text{Latitude of } 48^{\circ} 50' \text{ N.} & \text{,, } & 10.05829 \end{array}$$

$$\begin{array}{rcl} \text{Asc. Diff. of } \odot & \text{in } & \} \dots \log. \text{ sine } 9.69590 \\ \text{lat. } 48^{\circ} 50' \text{ N.} & & \} = 29^{\circ} 46' \end{array}$$

(b) One-third of this Ascensional Difference is due to the 11th House, whose cusp is one-third of the quadrant below the zenith. One-third of $29^{\circ} 46' = 9^{\circ} 55' 20'' = \text{Asc. Diff. on the 11th.}$ Then to find the Pole of the 11th House :

Formula : Sine of Asc. Diff. into co-tan. of Obliquity of Ecliptic = tangent of Pole.

$$\begin{array}{rcl} \text{Asc. Diff. of } \odot & \text{on the 11th} & \\ \text{cusp} = 9^{\circ} 55' 20'' & \dots \log. \text{ sine} & 9.23631 \\ \text{Obliq. of Eclip. } 23^{\circ} 28' & \text{,, } \text{co-tan.} & 10.36239 \end{array}$$

$$\text{Pole of 11th House } 21^{\circ} 39' \log. \tan. \quad 9.59870$$

The Pole of the Earth being depressed to $21^{\circ} 39'$ above the horizon northwards, and 2 hours, or 30° , being added to the R.A. of the Mid-heaven, the degree of the Ecliptic cut by the horizon will be that which occupies the cusp of the 11th House.

(c) To find the Pole of the 12th House.

Two-thirds of the Asc. Diff. of Cancer 0° is due to the obliquity of the 12th cusp, which is two-thirds of the quadrant below the zenith.

$$\begin{array}{rcl} \text{Then two-thirds of } 29^{\circ} 46' & = 19^{\circ} 50' 40'' & \log. \text{ sine } 9.53090 \\ \text{Obliq. of Ecliptic } 23^{\circ} 28' & \text{(as before)} & \text{,, } \text{cot. } 10.36239 \end{array}$$

$$\text{Pole of 12th House } 38^{\circ} 2' \dots \log. \tan. \quad 9.89329$$

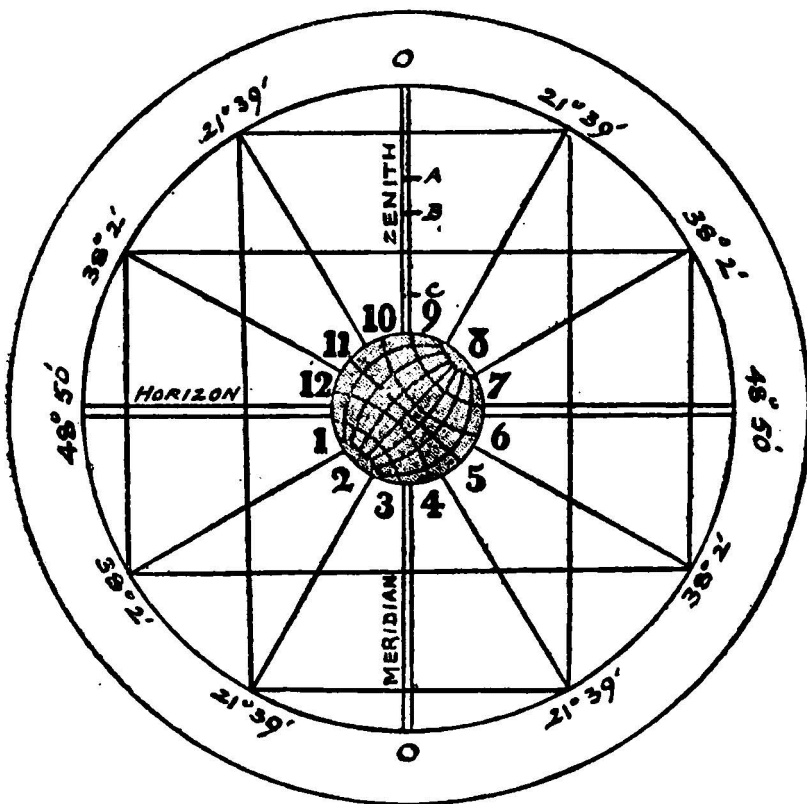
The Pole of the Earth being elevated to $38^{\circ} 2'$ above the Horizon northwards, and a further two hours being added to the R.A. of Mid-heaven, the degree of the Ecliptic cut by the horizon will be that which occupies the cusp of the 12th House.

We therefore have the Poles of the three Houses :

$$\begin{array}{rcl} \text{11th House} & 21^{\circ} & 39' \\ \text{12th House} & 38^{\circ} & 2' \\ \text{1st House} & 48^{\circ} & 50' \end{array}$$

The Poles of the 11th, 3rd, 5th, and 9th are the same, being equal distances from the zenith and horizon respectively. The poles of the 12th, 2nd, 6th, and 8th are the same, for the same reason.

These may be shown in a diagram :



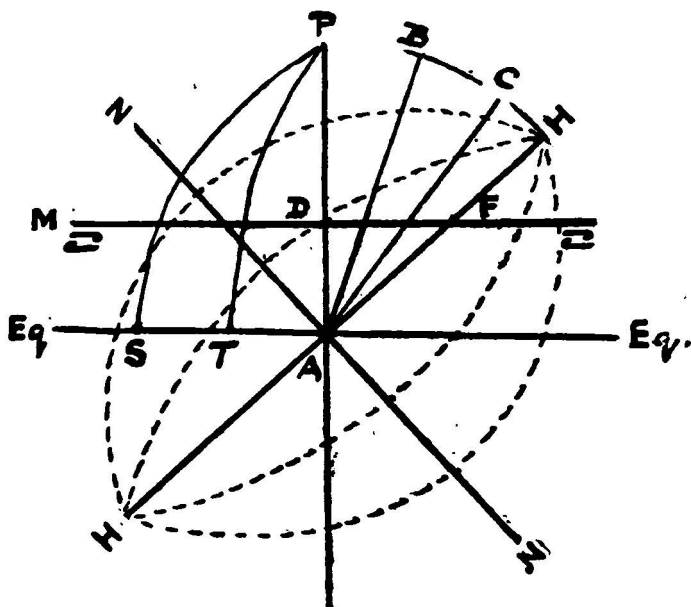
It will be seen that the Polar Elevation may be affected by (a) a change in the Obliquity of the Ecliptic, and (b) a change in the Prime Vertical due to the latitude of the place of observation or of birth. The present O.E. is close upon $23^{\circ} 27'$. The basis of the calculation of the Poles is the Ascensional Difference of the Tropical points or Solstices under the latitude of a given place for which the scheme is made.

The points A, B, and C, or the Meridian Circle, show the position of the North Pole when taking the Obliquity of the Ecliptic under the "Poles" of the Ascendant, 11th and 12th

Houses respectively. At A the Pole is elevated to $48^{\circ} 50'$ above the horizon ; at B it is $38^{\circ} 2'$, and at C it is $21^{\circ} 39'$.

In order to make the facts as intelligible as possible, I may here introduce another diagram of elevation, set for the latitude of $48^{\circ} 50'$ N.

It shows the elevation of the Pole of the Earth in regard to the horizon, and also indicates the Ascensional Difference due to the 11th and 12th Houses, and the Polar Elevations for these Houses.



In this diagram the Pole is elevated above the Horizon $48^{\circ} 50'$, corresponding to the latitude of the place of birth, as in the horoscope of George Sand.

The semi-arc of Cancer 0° is the arc of M F, and its Ascensional Difference under this latitude is indicated by that part of the arc between D and F, which we have found to be $29^{\circ} 46'$.

The arc D F is trisected by the circles B A and C A (A being the centre of the figure), and as a result of this trisection of the Ascensional Difference of the Ecliptic Boundary, we get the Polar Elevation P B = $21^{\circ} 39'$ and P C = $38^{\circ} 2'$, and P H = $48^{\circ} 50'$ which are the Poles of the 11th, 12th and Ascendant respectively.

This figure may be further explained. Z N is the Meridian of Paris, H H is its horizon. P is the Pole of the Earth and E-q the Equator.

The figure, as shown here, is set for the Meridian and Horizon of Paris, and the Ecliptic degrees which are upon the circles P Z M H and H A H will be on the Mid-heaven and Ascendant of the Horoscope respectively.

Now when we set the globe in order to find the degree on the cusp of the 11th House, B A becomes the horizon and the arc P S becomes the Meridian, the Polar Elevation being $21^{\circ} 39'$.

When we set the globe to find the degree on the cusp of the 12th House C A becomes the horizon, the Polar Elevation being $38^{\circ} 2'$, and the arc P T becomes the Meridian. The degrees of the Ecliptic which are on the horizon at each of these successive stages are those which occupy the cusps of the 11th and 12th Houses of the figure of the heavens.

These points being duly considered, the reader will be able to grasp what is meant by the *Pole of a Planet*. The method of calculating the Pole of a body is as follows:—

As the semi-arc of the planet

Is to 90°

So is the Meridian distance of the Planet to the distance of its *Circle of Position*.

Then the difference between this Circle of Position (C P) and the Meridian distance of the Planet is the Ascensional Difference of the Planet *under its own Pole*.

Having this Asc. Diff. we can extract the Pole by the reverse process to that by which, having the Pole or latitude of a place, we find the Ascensional Difference of a body, Thus: *Sine* Asc. Diff. of body under its own Pole into *Co-tang.* of the Planet's declination gives *Tang.* of the Pole of that body.

Here, again, by the "pole" we mean the polar elevation. For if a planet be exactly on the cusp of a House, it will have the same *pole* as that House. By the "House" is meant, of course, its cusp; and a planet is on the cusp of a House when one-third or two-thirds of its semi-arc from the Meridian. For the purpose of examining this method, let us suppose the lat. of the planet to be the same as Paris, $48^{\circ} 50'$, and the R.A. of the Midheaven to be $255^{\circ} 35'$ as in the horoscope of George Sand. Further, let there be a planet, without latitude, in longitude $\gamma 26^{\circ} 40'$. Its declination will then be $10^{\circ} 18' N.$, its semi-arc will be $78^{\circ} 0'$, and its R.A. $24^{\circ} 43'.$ *

When two-thirds of its semi-arc from the Meridian, its

* There is a mistake in the semi-arc of γ in the horoscope of George Sand p. 35. Its declination being $14^{\circ} 57'$, its semi-arc must be $72^{\circ} 13'$ in lat. $48^{\circ} 50' N.$

Meridian distance will be just $52^{\circ} 0'$. Its circle of position is found by the formula to be $60^{\circ} 0'$. Then $60^{\circ} 0' - 52^{\circ} 0' = 8^{\circ} 0'$, its Ascensional Difference under its own pole.

To find this pole:—

Ascen. diff. under Pole $8^{\circ} 0'$	l. sine.	9°14355
Declin. of planet, $10^{\circ} 18'$...	l. cot.	10°74075

Pole of Planet, $37^{\circ} 27'$...	l. tan.	9°88412
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But as the planet has no latitude, its declination, semi-arc, and Meridian distance will be the same as that of the Ecliptic degree on the cusp of the 2nd House, and we have already found, by the approved formula, that the Pole of the 2nd House is $38^{\circ} 2'$ in lat. $48^{\circ} 50' N$.

Then Pole of 2nd House	$38^{\circ} 2'$
And Pole of Planet	$37^{\circ} 27'$

Gives a difference of	$0^{\circ} 35'$
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It is here that we enter once more upon our debatable ground, for it is evident that there is an error in the method by which we calculate the Poles of the Houses. In the method followed we are presuming the Sun to be in Cancer 0° with an Ascensional Difference of $29^{\circ} 46'$ and a diurnal semi-arc of $119^{\circ} 46'$ in lat. $48^{\circ} 50' N$. We then presume its passage from the cusp of one House to that of the next, successively, to be effected in the same time, as if its arc were at right angles to the cusp of each House or parallel to the Prime Vertical. Hence we take one-third of the Ascensional Difference as due to each of the Houses, and make its House-space in each case = $39^{\circ} 55' 20''$.

This I have already showed to be faulty (see vol. ii., p. 16), for the angle at which the arc of a planet cuts into the cusp of each House is successively different, and in order to rectify matters and make the Poles of the Houses agree with the Poles of the degrees which occupy their cusps, we must take this obliquity into consideration. The formula—as semi-arc planet is to 90° , so is one-third semi-arc planet to 30° ,—is all right; but if we take this sub-division of the semi-arc to be equal to the House-space of the planet it is all wrong, at least from the point of view of the Houses being definite sub-divisions of the Prime Vertical, with definite poles for any given latitude; for it is evident that a planet on the Ecliptic must have the same pole as the cusp of a House when it is *on* that cusp.

LITERATURE OF THE QUARTER.

REVIEWS OF BOOKS.

BY "SCRUTATOR."

HOW TO JUDGE A NATIVITY.

"HOW TO JUDGE A NATIVITY," Part I., by Alan Leo, has been sent to the Editor for review. It has, of course, already run through *Modern Astrology* in monthly parts, but a treatise of this kind is seen to much greater advantage as a complete whole. As the last book of this series dealt with the method of Casting the Horoscope, so this volume is concerned with the methods used in Judging the Horoscope when cast.

There appears to me to be a great lack of order and arrangement in most of the books on Astrology with which I am acquainted, and the volume before me certainly presents a favourable contrast in this respect to many publications of a kindred nature. Lack of completeness and, to the enquirer, the frequent absence of any information on the very point which at the moment he is attempting to look up, is a conspicuous fault of most astrological works. There is also the common tendency to go on to a fresh subject before completing the one the author has in hand. The limits of the scope of the present work of course make avoidance of this fault easier; but it is certainly an advantage, when you have a book before you, to be able to see where you are in it without fumbling from end to end of a confused jumble of heterogenous information.

The writer's attitude with regard to Astrology is strongly coloured by Theosophical leanings, and this appears very clearly in the earlier part of the book. He will perhaps hardly expect those Astrologers who are not Theosophists to fully follow his interpretation of Astrology in terms of Theosophy. Criticism of a book of this kind is always very easy. There are so many points of interpretation on which Astrologers differ so widely. I think Mr. Leo is wise in retaining the ancient arrangement of the rulership of the planets over the signs, in spite of the omission of Uranus and Neptune which this involves. But when he writes at the bottom that "♅ is supposed to be powerful in Aquarius and ♄ in Scorpio," I must express the opinion that if Neptune is entitled to a house it should not be any other than Pisces, and I should be inclined to say that whereas Aquarius exemplifies one side of the character of Uranus the other is far more truly brought out in

Scorpio. I cannot associate ♏ and Scorpio except as regards the watery element in both. Then we come to the vexed question of bogus horoscopes. I have been taken to task myself for a reference to an assumed time of birth for Mr. Balfour. I do not think, in view of his definite disavowal, this time should be repeated as authentic, whatever may be said of Mr. Chamberlain's, but I see both of these cited along with the German Emperor, Queen Wilhelmina, and others about whose birth times we have official information. Alfonso XII. (by the way) in this list, should be Alfonso XIII. I notice Mr. Leo puts the timber trade under the rule of Mars. I have always considered it to be ruled by Saturn, and the evidence in my experience has tended to bear this out.

The book is a useful one in many ways and should be of assistance to the student of Astrology.

"OUT OF THE HEART."

"OUT OF THE HEART" is a little book by R. Dimsdale Stocker, published by C. W. Daniel, of Water Lane, at the very moderate price of threepence. An introduction in prose embodying the author's philosophy of life is followed by some dozen pages of verses on various subjects, all more or less touching on the writer's views of existence, of mankind, and of the possibilities of the future for the human race.

In the last three pages Mr. Stocker expresses his views on a variety of subjects in a few terse sentences, or aphorisms, such as the following:—

"That alone is worth forgiving which we are powerless to forgive.

"What children are we, erecting churches and chapels to exclude infinite space, which is the most appropriate symbol, did we but reflect, of Infinity.

"We must learn religious tolerance. Some people have to go to church. They would forget God existed altogether if they didn't."

The second sentence is almost a reproduction (though a very happily phrased one) of Diderot's appeal to the Frenchmen of his day "to set their God at liberty" instead of shutting Him in between four church walls.

The verses are more attractive for the sentiments they contain than for any special power of poetic expression, simplicity and the conveying of the idea in the writer's mind being the principal objects in view.

The writer is an optimist as regards the future of mankind, but he is by no means a buoyant optimist, and most of his writings bears the trace of a deep melancholy which he is at little pains to conceal.

"BIBLIOTHECA ROSICRUCIANA."

London: Private Print by F. Leigh Gardner, Gunnersbury.

THIS work by Mr. F. Leigh Gardner, Hon. Secretary to the Society of English Rosicrucians, is a catalogue raisonné of works on the Occult Sciences, comprising notices, title pages, and dates of over 600 occult works. The Book is prefaced by a review of the Rosicrucian Origins, and sets forth the chief object of the present compilation, namely, the collecting together in one volume the titles of all the scattered literature of the Rosicrucians. The plan of the work is thoroughly carried out, and succeeding generations of occult students will have occasion to be grateful for this succinct catalogue. There is an exceptionally interesting introductory monograph by Dr. W. Wynn Westcott, recounting the history of the founder of the Rosicrucian Order, Christian Rosenkreuz, by some learned writers considered to be mythical and the name purely symbolical. The writer does not commit himself to an opinion, but is content to remark that from the year A.D. 1616 there have always been followers of this Order and abundant literature relative to its peculiar teachings. The collecting and cataloguing of this literature has been the patient work of Mr. Gardner, who is to be congratulated on this his first literary work.

PERIODICAL LITERATURE.

ZADKIEL'S ALMANAC, 1904.

ZADKIEL FOR 1904 is more optimistic reading than usual, owing to the entry of Jupiter into England's ruling sign in the spring of next year. There is, however, a strong warning conveyed in connection with the conjunction of Mars and Jupiter in Pisces 29° (on the threshold of Aries) on the 25th of February next. The figure is certainly a very menacing one, as the conjoined planets at the moment of conjunction are almost exactly setting and in close square aspect to Uranus in Sagittarius 29°, and in semi-square with both Mercury and Saturn. The annular eclipse of the Sun on March 17th falls within three degrees of the conjunction, thus accentuating its effects.

There are interesting articles on "The Passing of Saturn into Aquarius," on "The Trinidad Riots and Epidemic," and on "Wet Summers," and planetary influence on the weather.

It is noteworthy that the summer figure for both 1902 and 1903 gave Venus exactly culminating, and the weather in each case was unusually wet. In the case, however, of 1903, the wet weather has been by no means confined to the summer, every month but February and November showing an excessive rainfall, the total rainfall to date (December 10th) being fully half as much again as that for an average year.

The Almanac gives the geocentric longitudes of the planets every five days, and the longitudes of the Sun and Moon for every day. It thus serves as a miniature Ephemeris.

"Zadkiel's Almanac" is always interesting reading for the astrologer as well as for the general public, and this year is no exception to the rule.

"MODERN ASTROLOGY."

London: 9 Lyncroft Gardens, N.W.

THE November number of *Modern Astrology* contains an interesting disquisition by H. S. Green on the King's Solar Revolution (Nov. 10th, 11.44 a.m.). The Sun closely culminates, Mars has just risen in Capricorn, and Saturn is in the Ascendant. The writer feels some difficulty in drawing his deductions from these rather contradictory positions. He inclines to the view that there will be no General Election during the ensuing year (apparently anticipating defeat for the Government if there were). Would not the figure bear the interpretation that the country will be prosperous, but that the King will suffer in health? The Government will hardly be defeated at the polls in the event—and it is a very probable event—of a General Election, but they cannot hope to retain their present majority. Heinrich Däath writes an interesting article on "The Stomach and Digestion, with some other Cancerian processes," and suggests that the stomach may not inaptly be termed "a hell" or "a purgatory," in which many sufferers from indigestion will be fain to agree with him.

The December number of this magazine contains some interesting observatory notes, which give the complete history of Modern Astrology and the genesis of the test horoscope of which Raphael has complained in his almanac. It is, in fact, Mr. Leo's apologia, in face of the charges brought against him. Readers who are interested in this dispute are referred for information to the journal in question. Mr. Heinrich Däath continues his excellent work, "Astro-physiology and Pathology," dealing chiefly in this number with allocation of the planets in regard to the groupings of phrenological science. Sepharial in his "Olla Podrida" traces the dates of the Mosaic and Chinese "floods" and shows them to have been synchronous, the great cataclysm taking place in November B.C. 2348. Mr. H. S. Green admits in his "Solar Revolution and Precession" that "the results (of his researches) are, on the whole, in favour of the ordinary method of calculation and are opposed to the idea that position in the constellations is more important than that in the Ecliptic." A letter by A. Marques on "The Cellular Constitution of the Universe" will be read with much interest in view of the cellular atom.

"OUT OF THE SILENCE."

THE fifth number of the second volume of this journal contains a particularly interesting psychometric experiment by Altiora Peto, called "The Tale of a Pike." It concerns a halberd used during the battle of Sedgmoor, and which subsequently went through a variety of experiences which, after including service as a stage "property" at Sadler's Wells in the days of Phelps and Miss Atkinson, finally landed it in the auction room, where it was bought by a collector of curios. All these experiences were psychometrised by Altiora Peto, who, in default of knowledge as to the identity of "Miss Atkinson," made inquiry of the *Referee* and obtained the information that she appeared in London as the Queen in "Hamlet," September 26th, 1853, and was for some years leading actress at Sadler's Wells with Samuel Phelps. A letter from Altiora Peto cites another psychometric scene derived from a small idol. In this scene he sees a flaming funeral pyre on the borders of a large city, and men in Chinese costume piling up the live bodies of men and women, and, says the writer, "I realised they were offering living human sacrifices to appease the wrath of the avenging gods which were advancing upon their city in the form of a devastating fire." The writer asks if any historical students can place the catastrophe in the world's history. The destruction of the city by the fiery flood is vividly told in a couple of paragraphs. The incident is not included in Chinese history between Yaou B.C. 2356 and Ping-Wang B.C. 749, but it may quite possibly be an incident in the reign of that murderous megalomaniac Che-hoang-ti (B.C. 220), who, in his insane desire to pose as the founder of the Chinese Empire, buried alive the scholars and historians, and burned whole cities, with such of their inhabitants as could not escape, in his endeavour to destroy the historical records of previous Emperors. The intentional burning of human victims, however, does not accord with this record, nor can I find it in Chinese history.

Mr. Heald continues his story entitled "Through Life's Chromospheres."

An interesting paragraph on "Telling Time by Flowers" refers to the landscape garden of the American "Oil King," John D. Rockefeller, at Tarrytown, where there are flowers arranged as the figures on a clock-dial, the times at which they open and shut variously indicating the hours of the day.

Other features of interest will be found by reading through the forty pages of this journal.

CORRESPONDENCE.

LETTER ON POLES.

To the Editor of THE HOROSCOPE.

Benoni, *November 9, 1903.*

Dear Sir,—In reply to the letter of Mr. John Thompson in the last number of THE HOROSCOPE in reference to the Poles of the Houses and the planets, I venture to send you the following explanation, which I think would have made the matter clearer to myself when I was troubled by the same difficulties.

Properly speaking, by the term Pole, when used in connection with the Sphere, is understood the pole of a great circle, and the poles of a great circle may be defined as the extremities of a straight line drawn through the centre of the circle, perpendicular to the plane of the circle, and terminated at both ends by the surface of the sphere.

It should be noted that when the term pole, or pole of the sphere, is used generally, without any special limitation of its meaning, the pole or poles of the Equator are understood.

In Astrological literature, however, the word pole is used, not only for the pole of a great circle, but also for the great circle itself, and in addition it is used as a designation for certain angles which express relationships existing between the Equator and other great circles.

When, for instance, we say that the Pole of the Horizon is the Zenith, we use the word pole in its true and natural sense.

When, in "The Planisphere, and How to Use it," certain curves are called poles, it is understood that these curves are projections of certain great circles of the sphere, and it is to these great circles that the term pole is applied.

When the word pole is used as an abbreviation for Polar Elevation, what is referred to is the Elevation of the Pole * of the Equator above some particular great circle. When, for instance, we say that in latitude $51^{\circ} 30'$ the Pole of the Horizon is $51^{\circ} 30'$, what we mean is, that if a great circle be drawn through the poles * both of the Equator and Horizon it will be found that the pole * of the Equator, when measured on this great circle, is elevated $51^{\circ} 30'$ above the plane of the Horizon. To take another illustration, when we say that the Pole of the 11th House is $23^{\circ} 47'$, we first of all assume that the cusp of the 11th House is the arc of a great circle, and then that if a great circle be drawn through the Pole * of this great circle and also through the Pole * of the Equator, it will be found that the Pole * of the Equator is elevated $23^{\circ} 47'$ above the cusp of the 11th House.

* In these cases the term Pole is used in its proper sense.

It may be noted that the elevation of the Pole* of the Equator above any great circle is the complement of the angle at which that great circle and the Equator are inclined to one another. It is also the declination or elevation above the Equator of the Pole* of the great circle.

When the pole of a planet is spoken of as intersecting the Equator, what is meant is that some circle on which the planet is situated intersects the Equator.

What renders this matter more complicated is this, that although it is generally understood that the principle underlying the Semi-arc method of House divisions is that the House space of any celestial body is one-third of its semi-arc, nevertheless it is not possible to draw any great circle which will trisect all semi-arcs. If, for instance in lat. $51^{\circ} 30'$ N., we consider those parallels of declination which lie within $51^{\circ} 30'$ of the North Pole, it is evident that a star situated on any of these will have a semi-arc of 180° and will never set; consequently the cusp of the 11th House would commence from the pole, and from the pole to the parallel of declination $51^{\circ} 30'$ from the pole, would coincide with an hour circle or circle of right ascension 60° distant from the meridian. At a distance from the pole greater than $51^{\circ} 30'$, the cusp of the 11th House would diverge from the hour circle 60° from the Meridian and gradually approach the south point of the horizon. As two circles, however, cannot touch one another in more points than one (Euclid III. 13) and as the cusp of the 11th House coincides with an hour circle for $51^{\circ} 30'$ and then diverges from it, it is evident that the cusp of the 11th House is not a great circle and, in fact, is not a circle at all.

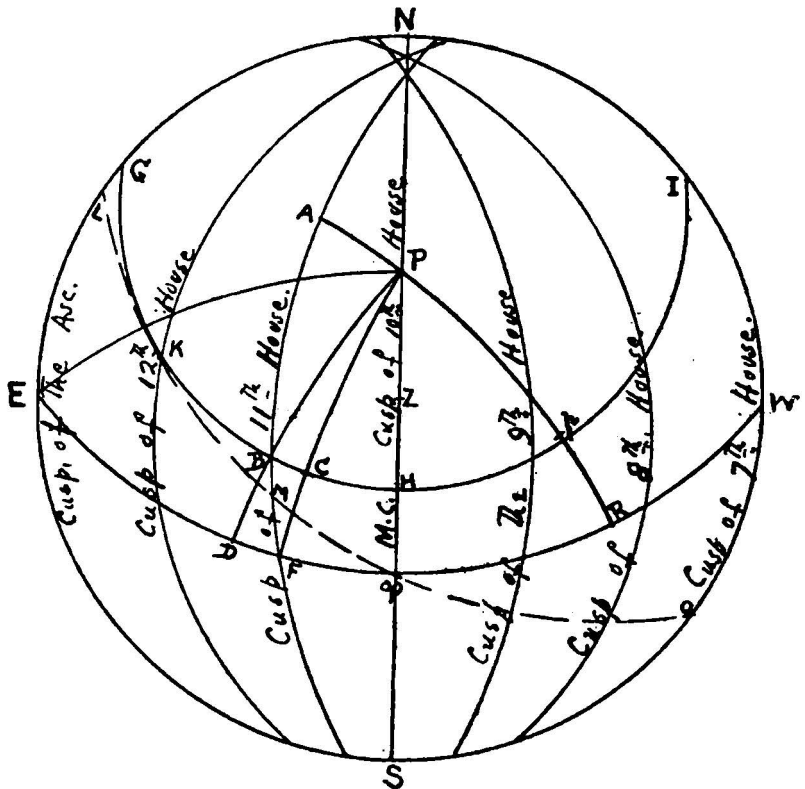
The question therefore arises, if the cusps of the Houses, according to the semi-arc method, are not great circles of the sphere, why is it that they are always taken to be such? The explanation is this. Whilst it is very simple, when the point of the ecliptic on the cusp of any house is known, to find the R.A.M.C., the reverse operation, the finding of the point of the ecliptic on the cusp of any house when the R.A.M.C. is known can only be correctly performed by some trial and error method both laborious and inconvenient. In order to facilitate calculation, therefore, we assume that the cusps of the houses *are* great circles of the sphere, and we do this the more readily, as although it is not possible to draw a great circle which will actually trisect *all* semi-arcs, it *is* possible to draw a great circle which will *approximately* trisect all semi-arcs within certain limits. The limits generally chosen are, in fact, those of the Sun's greatest declination north and south of the equator. A great circle is drawn (for the 11th House), intersecting the semi-arc of, say, $23^{\circ} 27'$ N. at one-third of its distance ($41^{\circ} 1'$) from the Meridian and intersecting the equator at 30° from the Meridian.

* In these cases the term Pole is used in its proper sense.

This circle will also trisect the parallel of $23^{\circ} 27'$ S., and, as can easily be seen, will approximately trisect all semi-arcs lying within these limits. The greatest error, in fact, will be about $13'$ in the middle parallels of declination.

By trisecting, instead of the semi-arc of $23^{\circ} 27'$, the semi-arc of a parallel nearer the equator, as, for instance, 18° , a rather better general approximation to a correct trisection of all the semi-arcs within the limits of the Zodiac is obtained.

The following figure, which is a projection of the visible hemisphere in lat. $51^{\circ} 30'$ N. on the plane of the horizon, will perhaps make the matter a little clearer.



PROJECTION ON THE PLANE OF THE HORIZON OF THE VISIBLE
HEMISPHERE, LAT. $51^{\circ} 30'$ N. $0^{\circ} \gamma$ ON M.C.

It will be seen that the cusps of the houses, as usually determined, land us in the absurdity that there are two areas on the sphere, one a little above the Northern horizon and the other a little below the southern horizon where all the houses overlap.

The circle N E S W is the horizon, E P W the equator, and G H I the parallel of declination $23^{\circ} 27'$ N., N Z S is the Meridian, and L P O the Ecliptic.

It will be seen that G K B H is the semi-arc of $23^{\circ} 27' N$, and G K its Asc. Diff. G K being $33^{\circ} 3'$ and G K B H $123^{\circ} 3'$. B H is one-third of this, that is, $41^{\circ} 1'$, and F P on the Equator is 30° . A great circle drawn through B and F is considered to be the cusp of the 11th House.

A P p R is an arc of a great circle drawn through P, the pole of the equator and p the pole of the circle A B F, which we take as the cusp of the 11th House and in the circle A P p R A P is the measure of the elevation of P, the pole of the equator above the circle ABF, *i.e.*, the cusp of the 11th House.

A P is calculated as follows: F P and C H are each 30° B C is the difference of one-third the semi-arc of $23^{\circ} 27' = 41^{\circ} 1'$ and 30° , *i.e.*, B C = $11^{\circ} 1'$, but B C is measured on the equator by D F which also = $11^{\circ} 1'$.

Therefore, in the spherical triangle D.F.B., we have D.F. = $11^{\circ} 1'$. $\angle B D F$ is a right angle, and B D = $23^{\circ} 27'$ $\therefore \angle B F D = 66^{\circ} 13'$, and as $\angle C F D$ is a right angle $\therefore \angle B F C = 90^{\circ} - 66^{\circ} 13' = 23^{\circ} 47'$. Then, in the spherical triangle A F P, the $\angle A F P$, *i.e.*, $\angle B F C = 23^{\circ} 47'$, the $\angle F A P$ is a right angle, and the side F P = 90° . Therefore the side A P = $23^{\circ} 47'$ and this is the quantity we call the pole of the 11th house. The poles of the other houses can be found in the same way.

In conclusion, I should like to point out that if the semi-arc is the true motion in nature and the only natural basis for a true method of directing, then I certainly think that the method of directing under the poles of the planets rather than by proportional parts of their semi-arcs is thoroughly unsound and without any natural basis; it seems to me to have arisen from a confusion of ideas and to have been imported from the systems of Campanus or Regiomontanus, where it naturally belongs, into the Semi-arc system, where it has no business whatever.

In the last number of THE HOROSCOPE Sepharial gives a series of calculations intended to prove that directions should be calculated by the poles of the houses or planets. The weak point in the argument is that the very point at issue is taken for granted. It is assumed that the cusp of the 12th House, as usually determined, is correct, and it is then proved that Jupiter is on the cusp of the 12th House when it comes to this assumed cusp (*see* HOROSCOPE, Vol. II, pp. 20 *et seq.*). It appears to me that the cusp of the 12th House, as usually determined, is only approximate and was never originally intended to be anything else.

It appears to me also that the introduction of the Prime Vertical into explanations of the Semi-arc method of directing and the house divisions connected with it is somewhat superfluous, and liable only to confuse the student in his endeavours to understand the principles on which Astrological calculations are based. In THE HOROSCOPE, Vol. II. page 19,

for instance, I find the following: "The Semi-arc method of directing evidently presumes that the Semi-arc corresponds to the quadrant (90°) of the Prime Vertical." It seems to me that this is what the semi-arc method does not do, but that rather does it presume that there is a correspondence between the Semi-arc and the quadrant of the Equator. It is certain that we assume in calculating the poles of the houses that the cusps of the houses trisect each Semi-arc of $23^\circ 27'$, and also each quadrant of the Equator intersecting it at distances of 30° and 60° from the Meridian. Directions are measured by Equatorial degrees crossing the Meridian, and generally any fractional part of a planet's Semi-arc is considered to correspond to a similar fraction of a quadrant of the Equator.

While differing, however, from some of the opinions expressed in the series of articles which Sepharial has been contributing to your pages under the general heading of "Debatable Ground" I should like to express my appreciation of them generally and assure you of the interest with which I have followed them.

Yours faithfully,

J. K. ERSKINE.

Since Mr. Erskine's first letter was in type I have received a second communication from the same gentleman, who expresses a doubt as to whether his previous communication had made his position sufficiently clear. He writes:—

With regard to Sepharial's advocacy of directing under the poles of the house and planets, I do not think that this should go unchallenged, as Sepharial's opinion is likely to carry great weight with many who will not care to go into the mathematical side of the question for themselves. For my own part I can see no reasonable basis for directing in this way, especially when the poles of the houses are determined by trisections of the Sun's parallel of greatest declination. If the poles of the houses were determined by a trisection of the Sun's parallel of declination for the day for which the figure was calculated, one might imagine that the houses were in some way dependent on the Sun's apparent daily revolution round the earth. I feel, however, that I should have said nothing on the subject until we have Sepharial's views on the poles of the houses, etc., as he may have reasons for his opinions which I have not been able to see.

A straightforward explanation, without the introduction of any controversial points or expression of opinion, of the various methods which have been proposed for determining the cusps of the houses and the methods of calculation, would I think be of great value to many students. The essay of Mr. Dawes mentioned by you, is perhaps the best at present available. The section of it given in Vol. III. of the *Astrologer*, pp. 121 to 127 is very clear and explicit; it is unfortunate that the explanations are mixed up with accounts of Stonehenge and paradoxical views on the Earth and Sun's motions. Mr. E. H. Bailey also in

"Modern Astrology," Vol. IX. pp. 25 *et seq.* gives a good explanation of the semi-arc method, although his introduction of formulæ for calculating the cusps by the method of Regiomontanus is likely to confuse some.

I think that some of the difficulties of the question are due to there being at least three methods of house division which have a real significance.

- (1) Equal division of the ecliptic beginning at the Asc.
- (2) Equal division of the equator. (Compare Sepharial suggestion for directing by R.A.)
- (3) Equal division of the Prime Vertical.

A fourth method suggests itself as possible, viz., an equal division of the vertical intersecting the ecliptic at the horizon.

The way in which the subject presents itself to me is somewhat like this.

The influences of the planets primarily reach us on the plane of the ecliptic. (The real plane of influence may not exactly coincide with the plane of the Earth's orbit. It may depend on the motions of all the planets and may be determined almost entirely by the Sun.)

The basis of planetary influence may be magnetic currents issuing from the Sun and sweeping round the ecliptic.

There may be a minor plane of influence on the plane of the earth's equator along which planetary influences reach the earth generally, and also a local plane of influence on the plane of the Prime Vertical affecting any particular place.

All these planes I imagine as in some way analogous to vibrating plates, the vibrations being the result of magnetic forces, more resembling magnetic than other forces with which we are acquainted.

Where any two of these planes intersect, and also where they intersect the horizon, there would seem to be a polarisation of the forces operating on the planes; 0° ♊, the intersection of the Equator and Prime Vertical on the Asc., and also the intersection of the ecliptic and horizon on the Asc., all corresponding to each other and representing the positive poles of their respective planes, the opposite points being the negative poles.

To the Editor of THE HOROSCOPE.

Sir,—I have been much interested in the reading of Mr. J. K. Erskine's able correspondence on the subject of the equation of arcs, for, although I have not as yet had the time in which to apply his method, there is a singular *point d'appui* between his method as stated and one that I have myself advocated in the pages of your contemporary, *Modern Astrology*, and incidentally have reverted to in this journal.

Mr. Erskine says: "The general conclusion to which my investigations have led me is this—that the time should be measured, *not* by an arc of the Equator crossing the meridian,

but by an arc of the Ecliptic which in the same time transits the Sun's Circle of Position in the radical figure."

My own method also has reference to the Ecliptic, but to the proportional part of the ecliptic which in the same time as the equatorial arc transits the Circle of Position of the body directed. Thus, having the arc of direction between the bodies concerned, the difference of their R.A., and the difference of their longitudes (or if in mundo, the longitudes which correspond to their declinations), I say :—

As the difference of their R.A. is to the difference of their longitudes, so is the arc of the Direction to the Equated Arc.

I have found this method of singular appositeness in many of the directions that have been tested in a variety of horoscopes, including that of Cecil Rhodes, which was chosen by Mr. Erskine as the subject of illustration. There is not the slightest doubt in my mind that the arcs of direction, although conveniently measured on the Equator in R.A., must eventually be referred to the Zodiac, but I cannot concede that the Secondary position of the Sun has anything at all to do with directions which are measured in the Prime Vertical.

I would add for the information of your readers that my use of the expression "circle of observation," as applied to the Prime Vertical, is intended to meet the intelligence which is not fully informed in astronomical terms, and I have so frequently used the two expressions in juxtaposition, that no confusion is likely to arise from the use of either. It is, in short, the circle out of the plane of which observation is made of the positions of the heavenly bodies, and as thus importing the idea of the positions of the planets as seen from a particular place of observation, it is far more intelligible than the expression, "Prime Vertical." Perhaps your correspondent, Mr. Dalton, will accept this note with a good grace.

Sincerely yours,
SEPHARIAL.

THE POST OFFICE SCANDAL IN AMERICA.

THE scandalous frauds in the administration of the Post Office discovered at Washington at the end of November, by which the Government lost millions of dollars in a single deal, is a remarkable verification of the following prediction written by Zadkiel in July, 1902, and printed at page 63 of his Almanac for 1903:—

"*Sun in Libra*, September 24th, 1903. At Washington, Venus afflicted in the third house is not very promising for American railways and the administration of the Post Office; a scandal concerning one or the other will be made public."

The Solar ingress referred to ruled the autumn quarter of 1903.

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